DOCUMENT RESUME

ED 226 616 FL 013 559

AUTHOR	Gaye, Pape Amadou
TITLE	Practical Course in Wolof: An Audio-Aural Approach.
INSTITUTION	Peace Corps, Washington, D.C.
PUB DATE	Dec 80
NOTE	357p.
PUB TYPE	Guides - Classroom Use - Materials (For Learner) (051) -- reference Materials - Vocabularies/Classifications/Dictionaries (134)
EDRS PRICE	MF01/PC15 Plus Postage.
DESCRIPTORS	African Languages; *Audiolingual Methods; Autoinstructional Aids; Cultural Education; Dialogs (Language); Grammar; Listening Comprehension; *Second Language Instruction; Vocabulary; *Wolof
IDENTIFIERS	Audioinstructional Programs; *Senegal

ABSTRACT

This text is aimed at those interested in learning the Wolof language, the most widely used language in Senegal, spoken by more than 80% of the Senegalese and Gambian people. This manual can be best used under the following conditions: (1) the instructor is Wolof born or speaks the language fluently, (2) the course is taught in intensive or semi-intensive sessions (a minimum of 3 hours per day), (3) the audio-aural method of teaching is used (with exclusive use of Wolof in the classroom), and (4) the class is small with a maximum of seven students. This manual can also be used by those who would like to learn Wolof individually or with the help of an informant or tutor. The chapters are organized in "themes" which allows students who already have some knowledge of the language to skip chapters and go directly to the lessons they are interested in. A typical chapter includes an introduction of new material, presentation of dialogue, grammar, cultural information, written exercises, and vocabulary words. A Wolof-English glossary of 2,500 words is appended. (NCR)

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PRACTICAL COURSE IN
COURS PRATIQUE DE

WOLOF

An Audio-Aural Approach

FL013559

Pape Amadou Gaye

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PRACTICAL COURSE IN

WOLOF

An audio-aural approach

STUDENT'S MANUAL

Pape Amadou Gaye

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WOLOF STUDENT'S TEXT

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VOYELLES/VOWELS

VOYELLES COURTES/SHORT VOWELS

Voyelle	Exemple		Comme en Francais	As in English*	Description Phonetique
a	am=	avoir to have		absorb	Cette voyelle est plus fermée que le a français mais plus ouvert que ë sauf en position finale où elle se prononce de la même facon. This vowel is higher than the French a but lower than ë except in the final position where the two are in free variation (i.e., one can be used for the other.
à	làkk=	parler une langue to speak a language	avoir	argue	Ouverte Low
e	fecc=	danser to dance	père	bell	Ce son est le même que celui qu'en trouve dans ê ou è en Français. Il n'est jamais prononcé central comme dans petit. As in the French ê or è, but never realized like the central vowel in petit
é	bés=	jour day	gueri	As in the French "gueri" (to be cured)	Voyelle fermée High vowel
ë	kër=	maison house	boeuf	As in the French "boeuf"	Voyelle centrale Central vowel
i	liw-	avoir froid to be cold	ici	illusion	Même valeur que le i Francais. The same value as the English i.

*When there is no obvious correspondence with English, the French example (if available) will be given.

Voyelle	Exemple		Comme en Francais	As in English*	Description Phonetique
o	fo=	jouer to play	homme	moment	Comme le o ouvert Francais. As the low vowel of the same value in English.
ó	tóx=	fumer to smoke	tôt	no	Comme le ô fermé dans peau, eau. As the o sound in to go.
u	ub=	fermer to close	ou	cook	Même valeur qu'en Francais Same as the English vowel u as in book, pull, wood.

VOYELLES LONGUES/LONG VOWELS

aa	laal=	toucher to touch	art	far	Noter que contrairement à la voyelle courte la voyelle longue aa n'a qu'une seule qualité. The long vowel aa has only one quality as opposed to the short one.
ee	neex=	être bon to be good	faire	where	---
éé	wéér=	pencher to lean	ferié	as in the French ferié (holiday)	Voir description de la voyelle courte correspondente See description of short counterpart vowel.
ii	liir=	bébé baby	tire	deal	Voir description de la voyelle courte. See description of short counterpart vowel.
oo	tool=	champs fields	nord	nor	Voir description de la voyelle courte. See description of short counterpart vowel.
óó	dóór=	frapper to hit	chose	phone	Voir description de la voyelle courte. See description of short counterpart vowel.
uu	suuf=	sable sand	lourd	goof-off	Voir description de la voyelle courte. See description of short counterpart vowel.

CONSONNES/CONSONANTS

Consonne	Exemple	Comme en Francais	As in English	Description Phonetique
b	benn= un/e one	baton	boy	Même valeur qu'en Francais Same value as in English
c	cere= cous-cous de mil millet cous-cous	tiens	change	Legerement plus fort que le son Francais dans tiens.
d	dara= rien nothing	adult	door	Même valeur qu'en Francais Same value as in English
f*	for ramasser to pick up	faire	family	Même valeur qu'en Francais Same value as in English
g	góór	garçon	agony	Même valeur qu'en Francais Same value as in English
j	jaay vendre to sell	diamètre	joy	Même valeur qu'en Francais Same value as in English
k	kër	ecole	like	Même valeur qu'en Francais Same value as in English
l	làmmiñ= langue tongue	lit	salt	Même valeur qu'en Francais Same value as in English
m	xam	maison	game	Même valeur qu'en Francais Same value as in English

*Ce consonne ne se redouble pas.

Consonne	Exemple	Comme en Francais	As in English	Description Phonetique
n	ana= où where ?	animal	name	Même valeur qu'en Francais Same value as in English
ñ	ñaw = coudre to sew	agneau	as in the French agneau (lamb)	
ŋ	ŋaam= machoire jaw	le son final dans le mot anglais - parking	parking	Contrairement au Francais et à l'Anglais, cette consonne se trouve aussi bien en position initiale, mediane et finale. Unlike in English and French this sound is also found in the initial, middle and final position.
p	jàpp= attraper to catch	père	piece	Même valeur qu'en Francais Same value as in English
q*	ñaq= sueur sweat			Ce son n'existe pas en Francais. This sound doesn't exist in English
r	reer= diner diner	radio	the 'r' is like the Spanish 'r'	
s*	bees= nouveau new	sol	sea	Même valeur qu'en Francais Same value as in English
t	tool= champs field	table	table	Même valeur qu'en Francais Same value as in English

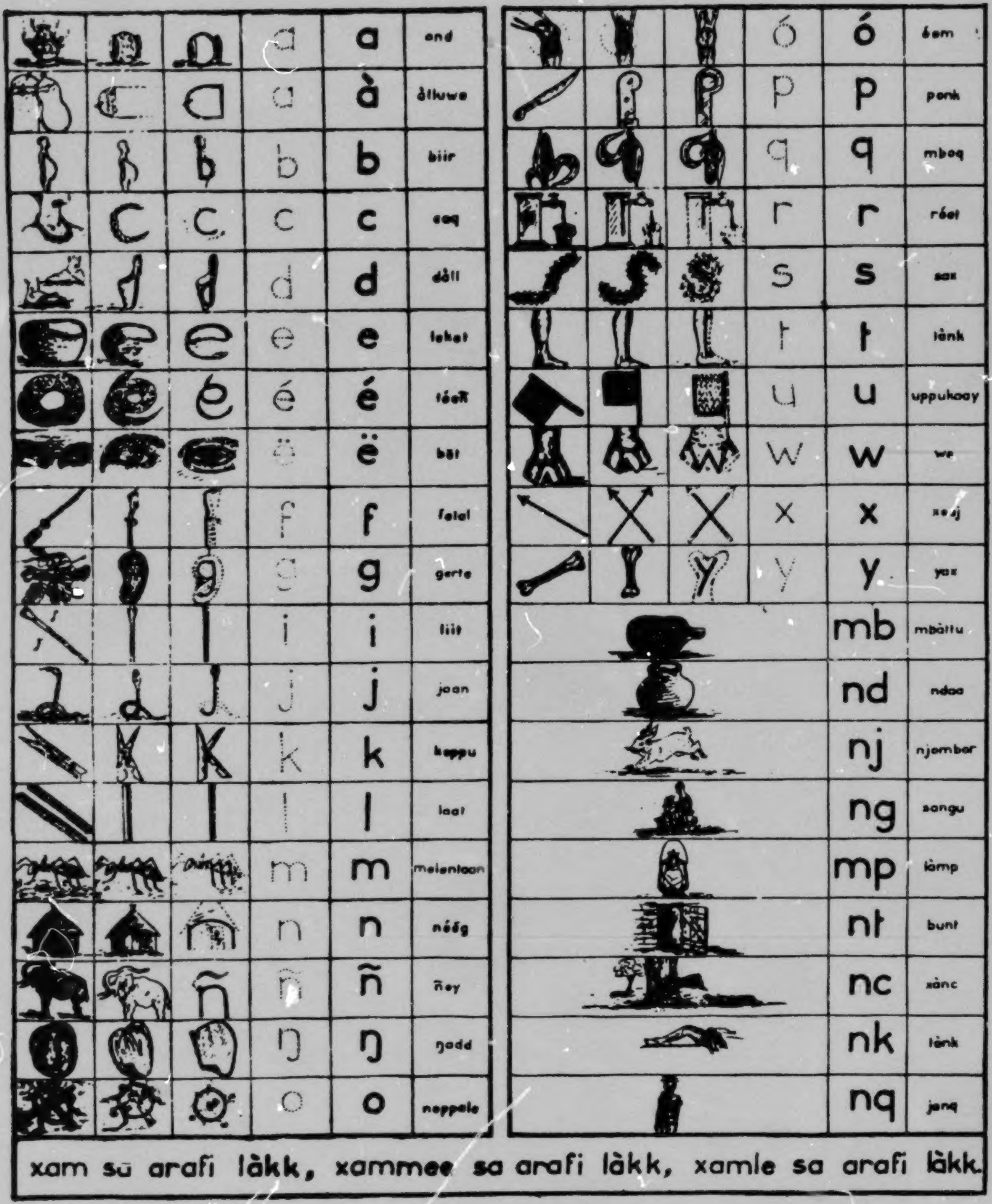
*Ces consonnes ne se redoublent pas.

Consonne	Exemple	Comme en Francais	As in English	Description Phonetique
w	waaw= oui yes	oui	war	Même valeur qu'en Francais Same value as in English
x*	xam= savoir to know			Ce son est proche au 'r' Francais comme dans marcher mais il est plus fortement prononcé. This sound doesn't exist in English.
y	yow= vous/toi you	hier	yes	Même valeur qu'en Francais Same value as in English

Toutes les consonnes sauf q, s et x se redoublent aussi bien en position mediane que finale et dans ce cas indique un sens completement different. Il faut donc bien faire attention à la distinction entre ces consonnes dites fortes et les autres.

All the consonants except q, s and x can be realized long and in the middle and final positions. In these cases, they indicate words with different meanings. Watch for this distinction between strong consonants and the others.

liifàntu wolof



a	a	and	ó	ó	óom
a	à	àlluwa	p	p	pank
b	b	biir	q	q	mboq
c	c	caq	r	r	réel
d	d	dàll	s	s	sax
e	e	lekat	t	t	tànk
é	é	téeñ	u	u	uppukaay
ë	ë	bët	w	w	wa
f	f	falal	x	x	xeej
g	g	gerte	y	y	yax
i	i	liit		mb	mbàttu
j	j	jaan		nd	ndaa
k	k	kappu		nj	njombor
l	l	laat		ng	sangu
m	m	melentaan		mp	làmp
n	n	néeg		nt	bunt
ñ	ñ	ñey		nc	xànc
ŋ	ŋ	ŋadd		nk	tànk
o	o	nappale		nq	janq

xam sa arafi làkk, xammee sa arafi làkk, xamle sa arafi làkk.

OFFSET GUTENBERG DAKAR

SECRETARIAT D'ETAT A LA PROMOTION HUMAINE • DIRECTION DE L'ALPHABETISATION

PREFACE

This course is a revision and expansion of the text "yēēn-ñëpp" created by Gary Engelberg and published under the Training Center which was located in the Virgin Islands by Gary Engelberg and Pape A. Gaye. It is aimed at those interested in learning the Wolof language, the most widely used language in Senegal, spoken by more than 80% of the Senegalese and Gambian people. Wolof is also used by some very important Senegalese populations in neighboring Mali, Guinee Bissau and a large section of the Mauritanian population north of Senegal.

This manual would be best exploited if the following conditions existed:

- The instructor is Wolof born or speaks the language fluently.
- The course is taught in intensive or semi-intensive sessions (a minimum of 3 hours per day).
- The audio-aural method of teaching is used (the emphasis is on the speaking and the exclusive use of Wolof during classes is respected.
- The class is small with a maximum of seven students.

This manual can also be used by those who would like to learn Wolof individually or with the help of an informant or tutor. The chapters are organized in "themes" and this will allow those students who already have some notions in the language to skip chapters or go directly to the lessons they are interested in. For the grammar content, a methodical progression is followed and for that reason I recommend that beginners follow the order suggested by the text.

The complete manual is composed of a teacher's book and a student's book, which can also be used as a note book/workbook. A Wolof-English lexicon of 2,500 words is attached at the end of the student manual. This lexicon contains, in addition to all the words used in this text, the 1,500 mostly used words of the language according to the survey done by the "Centre de Linguistique Appliquee de Dakar" (C.L.A.D.). It also contains the totality of the "fundamental" vocabulary as collected and published by the same, C.L.A.D.

For practical (exclusive use of the target language) as well as budgetary reasons, the lexicon is only from Wolof to English. I hope to soon be able to have the opportunity to offer an English-Wolof and French-Wolof version as well.

The composition of the lexicon is almost entirely the work of my wife, Irene, who also spent long hours at the typewriter, preparing this book.

About 150 hours of classes taught at a medium spped will be necessary to complete the book from beginning to end. For maximum exploitation of this material, I recommend the following minima suivants for each chapter: Cycles: 1 hours; Dialogue: 4 hours; Drills: 1 1/2 hours; exploitation of written work: 1 1/2 hours. Such a division could, for example, be used when teaching an intensive session and when the available time is limited to 3 to 4 weeks. Used in a university course, this text could serve as an introduction to the language and culture of Wolof and used with the now available intermediate text (See Felipe Tejeda and Ablaay Jaan, "Intermediat Wolof Text" Indiana University, Bloomington, Indiana), would allow up to 6 quarters (or 4 semesters) of Wolof.

The present manual was produced under contract with the Regional Training Resource Office (R.T.R.O.) in Lome, Togo. It is designed for Peace Corps Trainees and Volunteers. For that reason I had to concentrate all my efforts to the English version of the student's manual. I hope to soon have the opportunity to offer a French version for the French speaking students. The Teacher's book is trilingual except for the exercises (Drills).

With their suggestions, feedback or simply moral support, several people contributed in putting the book together. I thank Bill Hanson for giving me the opportunity to realize this project, Arthur Schwartz and Jean Marie Hombert at the University of California-Santa Barbara (U.C.S.B.) for their advise in the linguistic area, Felipe Tejeda for his many suggestions and his constant interest in the project. I also thank Birame Ndoye Diallo and Peace Corps - Senegal Language Instructors who were the first to implement the course, all the Volunteers that are too numerous to list here who have answered my questionnaire and who serves as "guinee pigs" for the field testing of this material. To Gary Engelberg and my friends and collegues of the "Centre d'Enseignment de Langues" (C.E.L.), Seydou Dieye, Zator Tounkara, Rudy Gomez, Mangone Ndiaye, Ousmane Sarr, Abou Diallo, Yoro Diallo, Moise Ndiaye et Abdou Sarr are, in my opinion, the pioneers of the teaching Wolof using the "audio-aural" approach. For that and for reasons that are obvious to them, I say to each and every one of them "jerejef".

Mabasu Niang, illustrator at the "Service de l'alphabetisation" is the artist who did the visual aids and my friends, Tim and Marie Hellene (Jeoff) Rake, contributed the calligraphy and the composition of the cover through the "Jonas House".

Putting the book together would not have been so exciting without the complete collaboration of Irene, with whom I shared all the joys and frustrations experienced when doing the project.

Los Angeles, California
December 30, 1980

Pape Amadou Gaye

ALPHABET AND TRANSCRIPTION

The alphabet used in this book is based on the official one adopted by the Senegalese Government. The following table is a list of correspondences with the English and French sounds. Nevertheless, it is assumed that the instructor using this book is familiar with the Wolof alphabet as it is used by the "Bureau de l'Alphabetisation". If this is not the case, we suggest that a workshop or an initiation to the alphabet be organized with the assistance of that office.

The alphabet can be taught to the students during the first days of the course. Nevertheless its teaching should not take up too much time. (Your ultimate goal is to develop conversational skills in Wolof, not written skills.) For example, during an intensive session, the last hour or period can be used for the alphabet presentation.

To give the trainees/students the opportunity to practice the alphabet, written exercises are provided at the end of each chapter.

In the following table of correspondences, the English and French equivalents are given if and when they exist.

ALPHABETICAL ORDER

To make things a little easier for the French and English speaking students, the lexicon at the end of the student's manual was organized following the latin alphabet. For that reason, some consonants which have different values are placed in the same list. For example, the consonants n, ñ, and ŋ are in the same list. This is also true if the compound consonants like mb, mp, ne, nd, ng, nj, nk, ng, and nt are considered distinct and separate consonants.

In this book, although we recognize their linguistic values, we do not make the distinction in listing consonants in the lexicon. Only the initial consonants were used to list words.

WORD SEPARATION

For word separation, the rules used in this book are totally arbitrary. For the official system of word separation see the conclusion of the "Commission Consultative pour le decoupage des mots en Wolof".

CHAPTER I

Section I: GREETINGS

In this first section, the lesson will be on greetings. Greetings are very important in the Wolof culture and can be quite lengthy. For those reasons and to make their study a little less cumbersome, we will spread them throughout the first two chapters.

The method your instructor will be using in this section is based on the techniques of cycles. Cycles are a series of question and answer exercises designed to make you learn right from the beginning the correct pronunciation, intonation and usage without the use of detailed grammar explanations that can be confusing for a beginning Wolof language student.

A key to a successful language learning experience, is the ability of the student to "accept" and learn the target language structures as they are. DO NOT TRY TO TRANSLATE EVERYTHING INTO ENGLISH AND FRENCH. Languages around the world use different "concepts" to express ideas. For example:

ENGLISH: I have a headache.

becomes;

FRENCH: J'ai mal à la tète.
I have pain in the head

and in,

WOLOF: Sama bopp dafay metti.
my head emphasis marker to hurt

There will be grammar explanations furnished (See Section III) and you may always refer to them.

In the cycles in this section, pay close attention to the following points:

1. Asalaa-maalekum! Greetings! From Arabic this expression translates into English "I greet you all!"
Maalekum-salaam! Greetings! This is the response to the above.

This form of salutation is usually the first in the sequence of greetings. It is used when you are approaching a group of people. and is used as a means of announcing oneself upon entering a home. This greeting is a direct borrowing from Arabic and should be considered as the standard beginning of the greeting procedure.

2. Naka ngë def? How are you (doing)?
how you do

Mangi fii rekk. I'm fine.
I am here only

Note that Naka ngë def? is almost all the time rendered as Nanga-def? This form of greeting is rather casual and should only be used with peers, friends, and people you know very well.

Naka ngë fanaane? How did you spend the night?

Naka ngë yéndóó? How did you spend the day?

The answer to these expressions is Mangi fi rekk. but notice the use of *Maa-ngi sant. in rural areas.

3. Naka waa kër gë. How's everybody at the house?
how people house the

Ñunga fë. They're fine.
they are there

This form of greeting shows the importance of inquiring about relatives and town or village friends. Inquiring about as many members as you can will be a nice way of showing consideration and closeness to your interlocutor. This is particularly true in rural areas and if that is your destined post or area of interest, take the time to memorize some or all of the following expressions:

sa baay	your father
sa ndey/yaay	your mother
*njaatige	superior
*soxna	wife
*boroom kër	husband
*njaboot	family
*kilifë	head of household
*surgë	dependant
dëkkëndóó	neighbor
maam	grand parents or blood relatives of grand parents generation
waa dëkk bë	people of the village/town

4. Jàmm ngë am? Pronounced -- Jàmm ngaam?
peace you have Do you have peace?

Jàmm rekk, alhamdulilaay.[1]
peace only thanks to God Peace only, thanks be to God.

The expression *mbaa which can be roughly translated into English by "I hope" is often put at the beginning of questions yielding:

Mbaa[2] jàmm ngë am?

Notice the importance of the use of the word jàmm = peace as in the leave taking expression Jàmm ag jàmm.

---

[1] In the answer Jamm rek!, the expression "laʌam" is implied. This structure will be discussed in more detail in Chapter III.

[2] With mbaa one expects a positive answer.

5.	Lii lan lë? this what is	What is this?
	Lii teére lë. this book is	This is a book.
	Kii kan lë? this who is (human)	Who is this?
	Kii Bill lë. this Bill is	This is Bill.
	Kii lan lë? this what is (human)	What is he/she?
	Kii Americain lë. this American is	He/She's American.

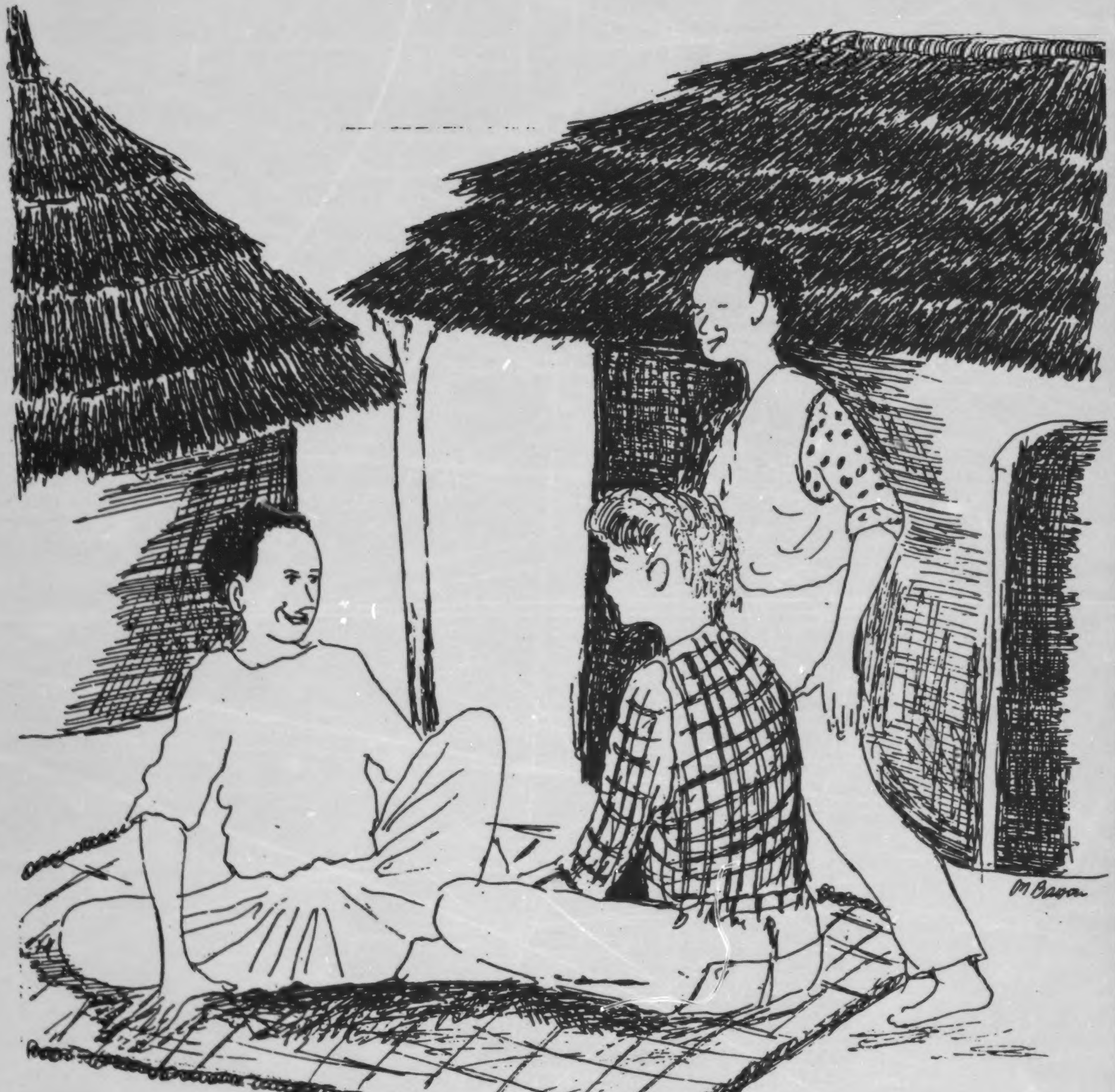
These cycles are designed to allow you to be able to use them to acquire vocabulary. They are particularly useful when your language informant does not speak your language. Use them outside of class to learn new vocabulary or learn the right pronunciation of words.

SECTION II: DIALOGUES

Section II of each chapter will be the study of a dialogue and the main elements have been introduced in the cycles. The purpose of the dialogue study is to give you the opportunity to learn the proper context and how to use expressions. All the dialogues represent realistic situations in which you will find yourself.

For each chapter, two dialogues will be presented and your instructor will assign you the proper one to study. Of course, you are free to learn both especially if you need both the urban and rural forms. You should not be consulting your dialogue when the intructor is presenting it in class. This will distract you from concentrating on the lesson. In fact, you should refer to the Dialogues only after it is presented in class.

The dialogue for this chapter will begin on the following page.



4A

SECTION II: DIALOGUES

CI KËR GË

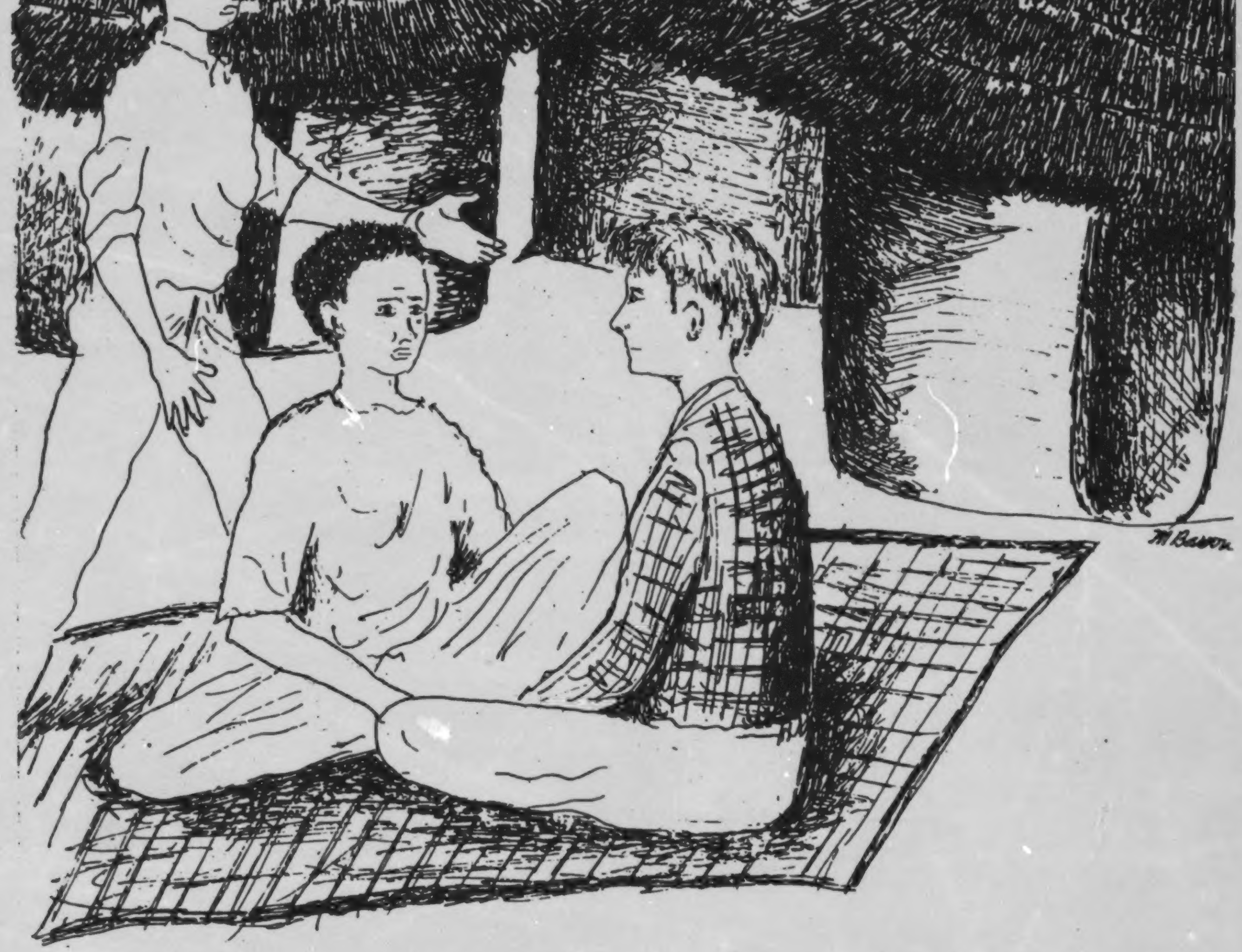
Waxtaan wu jëkk
First Conversation
Première Conversation

Samba Ndiaye, benn waa Senegal, ag John Brown, been Americain, ñungi toog ci kër gë. Ibou, xarit-u Moustapha, ñëw-në.

Samba Ndiaye, a Senegalese fellow, and John Brown, an American, are sitting at the house. Ibou, a friend of Moustapha, has arrived.

Samba Ndiaye, un Sénégalais et John Brown, un americain sont assis à la maison. Ibou, un ami de Moustapha, est arrivé.

IBOU:	Asalaa-maalekum!	Greetings!	Salutations!
SAMBA:	Malekum-salaam!	Greetings!	Salutations!
IBOU:	Tapha, nanga def?	Tapha, how are you?	Tapha, comment ça va?
SAMBA:	Waay, suma xarit, mangi fi rekk.	Oh, my friend, I'm fine.	Oh, mon ami, ça va bien.
IBOU:	(Xanaa,) kii sa gan lë?	He must be your guest?	C'est votre invité?
SAMBA:	Waaw, kii suma xarit-u americain lë. Mungi tudd John.	Yes, he's my American friend. His name is John.	Oui, c'est un ami americain. Il s'appelle John.
IBOU:	Dégg-në Wolof?	Does he speak (hear) Wolof?	Il parle (comprend) Wolof?
SAMBA:	Dégg-në tuuti!	....a little!	...un peu!
IBOU:	John, nanga def?	John, how are you?	John, comment ça va?
JOHN:	..Mangi..Mangi fi rekk!	..I'm fine!	....Ça va bien!
IBOU:	Naka waa kër gë?	How's your family?	Comment va la famille?
JOHN:	Ñunga fa!	Fine!	Bien!
IBOU:	Laaylaa, tubaab bi dégg-në Wolof!	Good lord, this white person speaks Wolof!	Mon Dieu, ce blanc parle wolof!



SA

*Special Dialogue for Rural Focus
Waxtaan wu jëkk
*Dialogue Special pour Milieu Rural

CI ÀLL BI

John[1] agsi-në ci dëkk bi. Mungi toog ag Samba ci ëtt bi. Ibou doom-u seef de wilaas bi ñëw-në.
John est arrivé au village. Il est assis avec Samba dans la cour. Ibou, le fils du chef de village est arrivé.
John arrived in the village. He is sitting with Samba in the courtyard. Ibou, the village chief's son, arrived.

IBOU:	Asalaa-maalekum!	Greetings!	Salutations!
SAMBA:	Maalèkum-salaam!	Greetings!	Salutations!
IBOU:	Samba, jàmm ngë fanaane?	Samba, did you spend the night in peace?	Samba, avez-vous passé la nuit en paix?
SAMBA:	Jàmm rekk, alhamduliaay.	In peace, thanks be to God. (peace only)	En paix, Dieu merci. (paix seulement)
IBOU:	Kii kan lë, gan-u dëkk bi?	Who's this, the town/ village guest?	Qui est-ce que c'est, l'invité du village (de la ville)?
SAMBA:	Waaw, mungi tudd John.	Yes, his name is John.	Oui, il s'appelle John.
IBOU:	Mbaa dégg-në Wolof?	I hope he speaks Wolof?	J'espère qu'il parle Wolof?
SAMBA:	Mmm! mungi góor-góorlu, dégg-në tuuti.	Mmm! He's trying. He understands a little	Mmm! Il se debrouille. Il parle un peu.
IBOU:	Saa waay[2], nanga def?	Good buddy, how are you?	Mon gars, comment vas-tu?
JOHN:	Mangi sant yalla!	I thank God!	Je remercie Dieu!
IBOU:	Naka waa Amerik?	How are people in America?	Comment vont les gens en Amerique?
JOHN:	Ñunga fë di lë muyu![3]	They are fine and say hello!	Ils vont bien et vous saluent!
IBOU:	Tubaab bi kay dégg-në Wolof!	This "tubaab" does speak Wolof!	Ce "tubaab" parle Wolof!

[1] Remplacer par Lisa si vous avez des etudiantes rurales.

[2] Remplacer l'expression "saa waay" par "ndaw si" ou "soxna si" si vous avez des etudiantes femmes.

[3] Cette expression signifie: "Ils vont bien et ils envoient leur salutations. Elle montre l'importance qu'il y a de transmettre les salutations à la famille et aux amis.

SECTION III: GRAMMAR

In class, there will be very little formal grammar discussion. New grammar structures will be taught to you through the use of drills which are rapid repetition and substitution exercises. These exercises are designed to allow you mechanical assimilation of the new structures. The main grammar points you should concentrate on in this chapter are:

1. Subject Pronouns and Presentative "ëngi"

There are basically three main groups of pronouns in Wolof:

The subject pronouns	-	They are usually the subject of a verb.
The object pronouns	-	They are usually the object of a verb.
The possessive pronouns	-	They are usually modify a noun.

The subject pronouns and the object pronouns only occur in constructions with a verb, while the possessive pronouns occur only in constructions with a noun or a noun substitute. (This point will be discussed in later chapters.) In this chapter we will be treating the subject pronoun.

There are two sets of subject pronouns; the first one is a series of pronouns that are grammatically independent of nouns and verbs. These pronouns can be called independent pronouns and you can glance at the notes in Chapter II if you want to know what they look like. The second set are pronouns that can be called dependent subject pronouns because they are always used with verbs or with the presentative "ëngi".

There are several forms of dependent pronouns but for now, it will suffice to recognize the following:

SUBJECT DEPENDENT PRONOUNS:

	SINGULAR	PLURAL
1st person	maa-	ñu-
2nd person	yaa-	yéen-
3rd person	mu-	ñu-

It is difficult to give a semantic interpretation or specific meaning (at least for now) of these particles other than of number (singular/plural) and person. You will see these dependent pronouns in many combinations with verbs and pronouns in later chapters but the forms in which they appear in this chapter are in forms like:

Maa-	ngi	tudd	Abdoulaye.
1st per. s.	to be	to call	Abdoulaye.

Mu-	ngi	toog	ci	kër	gë.
3rd per. s.	to be	to sit to be seated	prep. in/at	house	class determinant[1]

Ñu-	ngë	fë.
3rd per. p.	to be	there

These forms, as they appear in this lesson, are part of a classification as in the chart below:

SUBJECT INDEPENDENT PRONOUNS:

	SINGULAR	PLURAL
1st person	mangi/ë	ñungi/ë[2]
2nd person	yàngi/ë	yéénëngi/ë
3rd person	mungi/ë	ñungi/ë[2]

These forms are the combinations of the dependent pronouns (see page 7) and the presentative -éng. Ëng has the meaning of the English here is or there is and this distinction is marked by attaching the determinants i or ë at the end of it yielding ëngi/ëngë. i marks the proximity of the speaker to the object or person spoken about, and ë marks distance.

There are other "location" determinants and we will study them later.

The presentative ëngi, ëngë can also be used with nouns and names without any other verbs or class determinants. In all cases it always follows the noun. Some examples are:

Kër ëngi.	Here is a house.
Néégu-ñax ëngë.	There is a hut.
Mel ëngi.	Here is Mel.

2. Word Order in Question Formation

A. Intonation In Wolof, just like in English or French, intonation can be used to change a declarative sentence into a questions without changing the word order. Example:

Mungi toog ci kër gë.	vs	Mungi toog ci kër gi?
Ñungi dem Dakar.	vs	Ñungi dem Dakar?
Ibou, ñëw në.	vs	Ibou, ñëw në?

The sentences on the left are declarative sentences and are pronounced with a slight fall in the intonation at the end. The sentences on the right, on the other hand (no pun intended) are pronounced by raising the intonation.

---

[1] The study of class determinants will be introduced in Chapter II.

[2] Some people make the distinction between ñungi and nungi as being respectively 1stperson and 3rd person plural. This is a dialectal difference and in my dialect we do not make the distinction and mostly use nungi for both 1st and 3rd persons plural. This will obviously be reflected in this text.

B. Questions with Interrogative Words These interrogative words correspond to the English wh words like: what, where, who, when and also how. How much, etc... The interrogative words used in this lesson are:

Naka	how
Lan	what
Kan	who

For now, it might be useful to notice that:

Lan is for things.
Kan is for humans.
Fan is for places.

Also notice the expressions:

Lii - this
Kii - this one (human)
Fii - here

To form questions involving the use of these interrogative words, the order is:

(Pronoun)[1]	+	Interrogative Word	+	lë[2]	+	verb	+	(adverbs)
(moom)		naka		lë		def		
him		how				to do		

3. Completion Marker "-në"

The particle -në as in ñëw-në is an aspect marker and indicates that an action is completed. It is convenient to translate it as the past (preterit) but the idea has more of a completeness sense than of a past/present distinction.

But also when the particle -në is used with some kinds of verbs it does not translate a past tense. For example: am-në. does not mean he had but he has. These verbs are stative verbs and behave differently than the active verbs. The distinction active/stative will be dealt with in greater length in coming lessons.

---

[1] optional

[2] The complement and object predicator can have different forms like ngë. Its use and description will be given later.

4. The Particle "-u"

The particle -u (-i for plural in certain dialects) is a linker that expresses a possessive relationship between one noun and another.

Xarit-u Tapha	Tapha's friend
Doom-u seef bi	The chief's son

5. Possessive "sama/suma" and "sa"

Sama/suma is the equivalent of the English my and sa is the equivalent of your.

SECTION IV: QUESTIONS

This section will mainly comprise of questions based on the vocabulary learned and the dialogues. These will serve as a test and are the best way for you to find out whether you have assimilated the material. For practice, try and answer them yourself.

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

Nangë-def?
Naka ngë def?
*Naka sa baay?
Naka sa boroom kër?
*Naka sa soxna?
Naka xale yi?
Lii lan lë?
Sa xarit dégg-në Wolof?
Kii Americain lë?
Kii waa corps de la paix lë?
*Sa baay dégg-në Wolof?

REFER TO THE DIALOGUE AND ANSWER THE FOLLOWING QUESTIONS

Samba, Wolof lë?
John, Americain lë?
Samba, Americain lë walla Wolof lë?
Ibou, xarit-u Samba lë?
John ag Samba, ñungi toog ci kër gë?
Ibou, Americain lë walla Wolof lë?
Ibou, xarit-u Samba lë walla xarit-u John?
John, gan lë ci Senegal?
Mel, dégg-në Wolof?
Sa xarit, dëgg-në Wolof?
Nanga-def?
Naka ngë tudd?
Sa rakk naka lë tudd?
Sa mag naka lë tudd?
Sa baay naka lë tudd?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi toog ci pënc më?
Samba, mungi toog ci pënc më?
John ag Samba, ñungi toog ci pënc mi walla ci ëtt bi?
Samba, gan lë?
Jamm ngë fanaane?
Mbaa sa xarit dégg-në Wolof?
Saa waay, nanga-def?
Soxna si, naka ngë tudd?
Naka waa dëkk bë?

SECTION V: GAME AND PROVERB

The game for this chapter will be to learn some body parts. After the lesson you should be able to give the English translations for the following:

		ENGLISH
1.	tangk	___________
2.	loxo	___________
3.	nopp	___________
4.	bakkan	___________
5.	baat	___________
6.	bĕt	___________
7.	gémmin	___________

PROVERB:

KU MUÑ, MUUÑ.

ENGLISH: ____

SECTION VI: WRITTEN EXERCISES

Here is a list of selected words and expressions from the chapter we just completed. You should use this list to test your vocabulary acquisition and to practice writing using the official alphabet. If you are going to work in the rural area or if you are a social worker, knowing how to write Wolof could be very helpful.

Greetings! ____________________
Oh my friend, how are you? ____________________
I understand a little. ____________________
How's your family? ____________________
Is he your guest? ____________________
How's your wife? ____________________
*How's your njaboot ____________________
How did you spend the night? ____________________
Who is this? ____________________
My name is _____. ____________________
There is a house. ____________________
I'm going to Dakar. ____________________
What is this? ____________________
Do you speak Wolof? ____________________
ana? ____________________
benn ____________________
husband ____________________
door ____________________
wife ____________________
grand parents ____________________
ndaw si ____________________
nuyóó ____________________
pénc (m.) ____________________

VOCABULARY FOR CHAPTER I

WOLOF	ENGLISH
ag	and/with/plus
agsi	to arrive at
Alhamdulilaay!	Thanks be to God! Arabic Expression
Àllaaji (b.)	A man who's been to Mecca
àll (b.)	countryside/bush
am (st.)	to have
Amerik	America
ana	where is/how is
Asalaa-maalekum!	Greetings! Arabic Expression
b-	class determiner
baat (b.)	neck
baay (b.)	father
bàjjan (b.)	aunt -- father's sister
bakkan (b.)	nose
baŋ (b.)	bench
baykat/beykat (b.)	farmer
benn	one/an/a
bët (b.)	eye
bopp (b.)	head
boroom (b.)	owner
boroom-kër (g.)	head of household/husband
boroom-taksi	taxi owner/driver
boroom-taabal	table owner/vendor
bunt (b.)	door
càmmiñ (l.)	brother (used only by women to a man who is not a relative)
ci	in/on
def	to do/to put
dégg	to hear/to understand a language
dëgg (g.)	truth
déggōó	to hear
déglu	to listen
dëkk (b.)	village, town
dëkk	1. to live, to originate 2. to challenge
dëkkëndōó (b.)	neighbor
dem	to go
di	progressive particle
doom (j.)	child (off-spring)(see Chapter V)
-e	with
-ëngi/ëngë/angi	here is/there is
ëtt (b.)	courtyard

fan?	where?
fan (w.)	day
fa̧naan	to spend the night/ to sleep
fë	there
fii/fi	here
g-	class determiner
gan (g.)	foreigner/visitor/guest
gémmiñ (g.)	mouth
gõór (g.)	man
gõõr-góõrlu	to try hard
ja̧bar (j.)	wife
jamm (j.)	peace
jëkkër (j.)	husband
jigéén (j.)	woman
kan	who
kay	emphasis marker
kër (g.)	house
kii	this (person)
kilifë/kilifa (g.)	head of household/family
klaas (b.)	class
Laaylaa!	God is great! (Arabic Expression)
lan	what
lë	3rd pers. sing. complement & object predicator
lé	to be
lii	this
loxo (b.) (y.)	hand/arm
maa-	1st pers. sing. subject dependent pronoun
Maalékum-salaam!	Greetings! Arabic Expression
maam (j.)	grand parents or blood relative of grand parent's generation
mangi/mangë/maa-ngi	1st pers. sing. subject independent pronoun
Mangi fi rekk!	I'm fine! (I'm here only!)
mbaa	At the beginning of a question it has the meaning of "I hope"
metti (st.)	to hurt
mu-	3rd pers. sing. subject dependent pronoun
munga/mungi	3rd pers. sing. subject independent pronoun
mungi/mungë/	3rd pers. sing. subject independent pronoun

naka	how
Naka ngë def?	How are you doing?
Nanga-def?/Nangë-def?	How're doing? (short form of Naka ngë def?)
ñax (m.)	straw, herbs
ndaw (s.) ndawsi	madam
ndey (j.) yaay (j.)	mother
-në	aspect marker completion (see page 12)
néég (b.)	room
néégu-ñax (b.)	hut
ñëw, ñow	to come
ngë	2nd per. sing. complement & object predicator
ngi/ngë	to be
nijaay (j.)[1]	uncle[1] (mother's brother, maternal uncle)
njaatigé (b.)	counterpart, collegue, superior
njaboot (g.)	family/household
nopp (b.)	ear
ñëw	to come
ñunga/ñungë/ñungi	1st & 3rd pers. pl. subject independent pronouns
nuyóo	greetings
nuyu	to greet someone
pénc (m.)	meeting place in the village
rakk (j.)	younger sibling/cousin
rekk	only
sa/së	your
saa waay (j.)	good buddy
sama/suma	my
sant (w.)	family name
seef (b.)	chief
seef de wilaas (b.)	village chief
siis (b.)	chair
soxna (s.)	woman/madam/wife
suma/sama	my
surgë (b.)[2]	dependant/follower[2]
taŋk (b.)	leg/foot
teen (b.)	well
tééré (b.)	book/amulets
toog	to sit
tubaab (b.)	white person, European
tudd (st.)	to be named
tuuti	small/little
-u	of (possessive particle)

---

[1] also used to refer to one's husband in traditional/rural families, for example, a young woman married to a man much her senior in age.

[2] a young person who lives in a household but is not a blood relative. In exchange for room and board the child usually helps with household chores.

waa (j.)	the people of
waa dëkk bë/bi	people of the village/town, citizens
waa kër gë	household, family
waajur (w.)	relatives
waaw	yes
waay	emphasis marker
waay (s.)	buddy, pal, someone
walla	or
wanag (w.)	toilet
wilaas (b.)	village
waxtaan (w.)	conversation
waxtaan	to converse/to chat
xale (b.) (y.)	child
xanaa !	interrogative particle
xarit (b.)	friend
yaa-	2nd pers.sing. subject dependent pronoun
yaay (j.)/ndey (j.)	mother
yàlla (j.)	God
yéén-	2nd pers. pl. subject dependent pronoun
yenddu	to spend the day
yendoo	to spend the day with
yumpaaň (b.)	aunt - one's uncle's wife

CHAPTER II

SECTION I: GREETINGS

In this chapter, we continue the study of greetings and introduce leave-taking expressions.

1. Using Family Names

Using the family name is the formal way of greeting people you don't know as well as older people. This is especially true in rural areas. When you meet someone for the first time, you ask them what their last name is. The expression for asking is:

Naka ngë sant?
how you to be named (last name)   What's your last name?

or more commonly used:

Sant wë?

This second form is more polite and is used when speaking to older people. It is used right after Asalaam-maalekum! Maalekum-salaam! Once you know each other's last name, a common practice is to repeat them back and forth as a means of greeting. It is also customary to add your interlocutor's last name to all the greetings and leave taking expression. A typical exchange of formal greetings could go as follows:

A: Asalaam-maalekum!
B: Maalekum-salaam!
A: Sant wë?
B: Ndiaye lë! or, Ndiaye laa sant!
Sant wë?
A: Diop laa sant!
B: Diop!
A: Ndiaye!
B: Diop!
A: Ndiaye!
B: Diop!, and so on...

2. Sa yaram jàmm?
your (sing) body peace   Are you in peace/good health?

Jàmm rekk alhamdulilaay!
peace only thanks be to God

The answer can also be: jàmm rekk + family name, as explained in 1. above. Notice that in the questions "Sa yaram jàmm?", you can substitute other nouns and expressions for yaram that you have already acquired in order to expand the greeting process. Remember the importance of inquiring about family members and friends. This would give you expressions like:

$\left\{\begin{array}{l}\text{seen}\\ \text{sa}\end{array}\right\}$ waa kër jàmm?

Waa dëkk bë jàmm?

3.	Mbaa kenn feebar-ul?	(I hope no one is sick?)
	Tabaarkall, alhamdulilaay!	(I thank God!)
	*Naka waa dëkk bi?	How are people in the village?
	*Ñungë fë di sant yàlla!	They are fine and they thank God!

In both these pairs of greetings notice the reference to God and the direct borrowing of Arabic words like:

- Tabaarkàll
- Asalaam-maalekum
- Inchallah (see below)
- Alhamdulilaay

Both show the importance of the Muslim faith in the Wolof culture. (See no. 4 below.)

4. Leave Taking

Expressions mostly used for leave taking are:

- Jàmm ag jàmm
- Fanaan-al ag jàmm
- Ci jàmm
- Mangi dem

It is also customary to use expressions like:

Ngë nuyul	më waa kër gë!	
you to greet for	me household	Say hello to your family!

In place of waa kër gë you may substitute: sa jabar, sa mag, Tapha, etc.

The answer is:

Di-në	(Di-nëñu)	kō dégg.	
future 3rd per. sing.	plur.	it hear	I'll tell them.

He will hear it -- meaning I will transmit your message. Notice the use of the expression *Bu soobee yalla! (If God is willing!) especially in rural areas or by formal and religious people. The expression is used when referring to events in the future. It shows the importance of the impact of the Muslim religion on the Wolof people. Other Muslim cultures use the same expression or the Arabic expression Inchaalla! which is also used in Wolof. Other expressions used invariably with Bu soobee yàlla! are:

-Bu neexe yàlla! -Su	If it pleases God!
-Bu neexe suñu boroom! -Bu neexe sëriñ Tuba!	

This last expression Seriñ Tuba is the title of the religious chief of the Mourides. The Mourides, a totally Senegalese brotherhood, are important in the religion as well as economic and political life of Senegal. If you are going to live or work in the Diourbel region, you will hear this expression a lot as it is in that area that Tuba the capital of the Mourides is located.

The word seriñ is a title which can be equated to teacher or master. It is also a first name. The expression boroom tuba is also used.

Other leave taking expressions are:

-Dem -al (dem-leen - plural) ag jàmm!
to go-imperative marker with peace

-Dem-al tē ñëw! (meaning: Go, but come back!)
to go and come

-Bë beneen! (Until next time!)

5. Use of Short Forms in Questions

Naka ng[illegible]udd?	=	Nóó tudd?	=	What's your first name?
Fan [illegible]kk?	=	Fóó dëkk?	=	Where do you live?
Lan ng[illegible]	=	Loo am?	=	What do you have?

In regular conversation, the short forms are preferred. There are short forms for all the different persons and we will study them later. For now, try to memorize or learn these forms for the second person singular since it's the form you will be most likely to use in the beginning.

6. Negative (It's not!) "du"

As you will recall in the last chapter, we introduced the questions Lii lan lë? and the corresponding response Lii _____ lë. In this chapter we introduce the negative response with the use of du.

Lii du siis.	This is not a chair.
*Lii du teen.	This is not a well.
*Kii du suma baay.	He's not my father.
Fii du Dakar, Thies lë.	This is not Dakar, this is Thies.

Du is a negative particle that means is not. It is the negative counterpart of the form lē as in Lii siis lē, in other words, when du is not followed by a verb. Notice though that du precedes the complement while lë follows it. This difference in order can be seen in the following pairs of sentences:

Affirmative	Negative
Lii simis lē. (This is a shirt.)	Lii du simis. (This is not a shirt.)
*Kii, suma njaatigē lē. (He is my colleague/superior.)	Kii du suma njaatige. (He is not my colleague/superior.)
Fii, Kaolack lē. (It's Kaolack.)	Fii du Kaolack. (It's not Kaolack.)

Du is only the third person singular marker. The other persons will be presented in Chapter 4.

7. *Special Vocabulary for Rural Focus

Parts or all of the following vocabulary will be introduced during the study of this chapter. Use the expressions you now know (example: Lii lan lë? or Lii (noun) lë?) to study the vocabulary or to test yourself on whether or not you have acquired the words. Test yourself by covering the Wolof part and see if you know it. Check your pronunciation with an instructor if you are not sure.

garab	tree	arbre
satalë	kettle	bouillouire
ndés basaŋ	mat	natte
caaya	pants/bloomers	pantalon/ample
mbubb xaftaan	robe	boubou
mbaxane laafa	hat	chapeau
nappkat mool	fisherman	pecheur
nag	cow	vache
fas	horse	cheval
ràbbkat	weaver	tisserand
tool	field	champs
cere	cous-cous from millet	cous-cous de mil
jën	fish	poisson
picc	bird	oiseau
sér	sarong	pagne
guy	baobab treet	baobabs
gënn	mortar	mortier
kuur	pestle	pilon
der	skin	peau

CULTURAL NOTES

ETIQUETTE ON MEETING AND GREETING PEOPLE

1. Greetings Before Business.

2. Forms of Address.

-for formal situations: use last name (sant)
-to a friend: (suma xarit, rakk, mag)
-to an unknown man: gōōr-gi, saa waay
-to an unknown woman-used by a man only: sama jigẽẽn, soxna si, ndawsi
-to an unknown man-used by a woman only: sama càmmiñ
-to a child: xale bi
-to a man who has been to Mecca: Àlhaji
-to a woman who has been to Mecca: Ajaratu or simply Ajaa
-to an older man: baay, pappẽ, or pappë ji, nijaay + first name
-to an older woman: yaay (or yaay ji), tantë + first name
-to a young woman: janq bi

Response: The usual way of responding to being called is by saying the word naam which is an Arabic word having the meaning of yes, here, present, etc. A very traditional way is also to respond by calling out ones own sant (last name). It is also customary to respond by calling out the name of ones seriñ (example: Mbacke). This is done especially among the Mourides (see note 4 above).

3. Shaking Hands.

Shaking hands is part of the greeting process. While in the US, this is a fairly formal way to greet people you meet for the first time, among Wolof people this is a very common practice. People shake hands as often as they see each other during different times of day.

In rural areas you might find that some men do not shake hands with women, especially older women. In this case Asalaam-maalekum! plus the last name of the person to be greeted would be adequate. You will notice in Dakar, kissing on the cheeks has become the rule rather than the exception among "educated" young men and women. This obviously is part of the very strong French influence present in Sénégal.

4. Some Common Wolof Names.

The following is a list of last names and first names. As the last name is very important in greetings, you should try to become familiar with their pronunciation. If you are a teacher, calling the role will be one of your daily activities and you can avoid laughs from your students by learning to properly pronounce their names. The name on the left indicates the names as they are usually written and the name in parentheses indicates the way they would have been written using the official alphabet. According to the law, the official Wolof alphabet is not used for names of people and places.

LAST NAMES (SANT)

An(aan)
Ba(ba)
Babou (baabou)
Badjane(bàjaan)
Bathily(bàccili)
Bitey(bitéy)
Beye(bééy)
Bourry(buri)
Bousso(busó)
Boye(bóóy)
Camara(kamara)
Ciss(siis)
Cisse(siise)
Coly(kóli)
Dem(dem)
Dia(ja)
Diasse(jaase)
Diobay(jobaay)
Diagne(jaañ)
Diakhate(jaxate)
Diallo(jàllo)
Diane(jaane)
Diaw(jaw)
Diawara(jaawara)
Diene(jéén)

Diokhane(joxaane)
Dione (jonn)
Diongue(jong)
Diop(jóób)
Diouf(juuf)
Douckhoure(dukkure)
Drame(darame)
Fall(faal)
Faye(fay)
Fofana(fofana)
Gadiaga(gajaga)
Gaye(gay)
Gisse(gisé)
Gueye(gey)
Ka(ka)
Kane(kan)
Kante(kante)
Kebe(kebe)
Keita(keyta)
Konate(konaate)
Kone(kone)
Konte(konte)
Lo(loo)
Ly(li)
Mane(maane)

Mbaye(mbay)
Mbengue (mbeng)
Mbodj(mbóój)
Mboup(mbuup)
Mbow(mbow)
Ndaw(ndaw)
Ndiasse(njaase)
Ndir(ndiir)
Ndong(ndong)
Ndongo(ndongo)
Ndour(nduur)
Ndoye(ndóóy)
Nger(ngeer)
Ngom(ngom)
Gningue(ñing)
Niane(ñaan)
Niang(ñaŋ)
Niasse(ñas)
Paye(pay)
Pen(pen)
Pouye(puy)
Rawane(rawaan)
Sakho(saaxo)
Sall(sàll)
Samb(samb)

Sane(saane)
Sarr(saar)
Seck(sekk)
Senghor(seŋoor)
Seye(sëy)
Sidibe(sidibé)
Silla(sillë)
Sogue(sogg)
Soumare(sumaare)
Sow(sow)
Sy(si)
Tall(Taal)
Thiam(Caam)
Thiane(caane)
Thiaw
Thiao (caw)
Top(toob)
Toure(turé)
Traore(trawore)
Wade(wàdd)
Wane(won)
Yacinthe(yasent)

FIRST NAMES (TUR) Male names

Abdou(abdu)
Abdoulaye(abdulaay)
Abdourakhmane
(abduraxmaan)
Adama(adama)
Adiouma(ajumë)
Aldemba(aldembë)
Alioune(alliyun)
Amadou(amadu)
Amar(amar)
Amath(ammaat)
Arona(aróónë)
Assane(asan)
Aziz(asiis)
Babacar(babakar)
Badou(badu)
Baidy(baydi)
Bamba(bambë)
Bassirou(basiru)
Becaye(bekaay)
Biram(birẽm)
Birahim(biraayim)
Bocar(bookar)

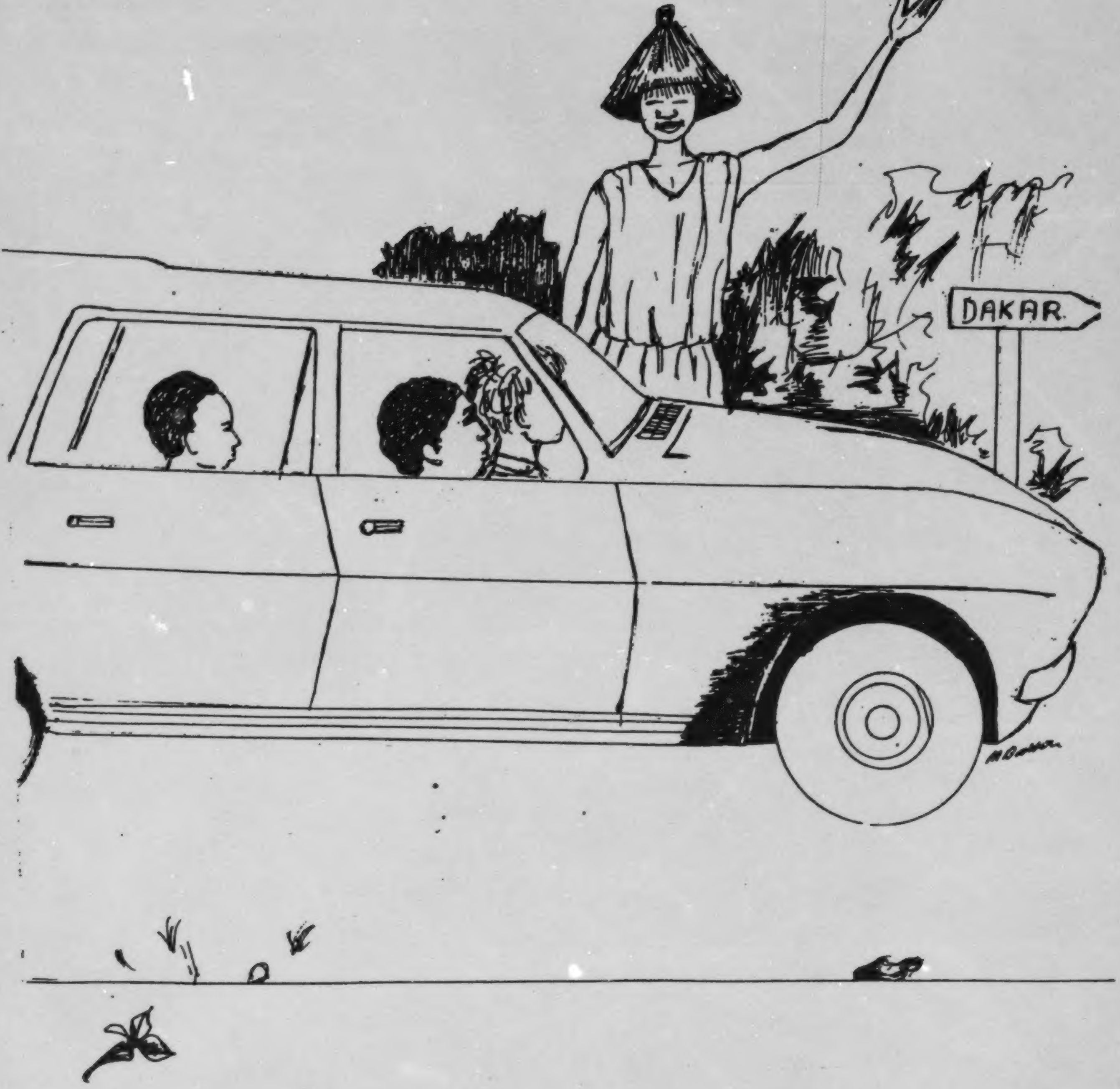
Boubou(buubu)
Cheickh(seex)
Daby(dabi)
Daouda(dawudë)
Demba(dembë)
Dethie(dēccé)
Djadji(jaaji)
Djibril(jibril)
Doudou(duudu)
Elimane(elimaan)
Fara(fara)
Galaye(gallaay)
Gnokhor(ñoxor)
Gora(góorë)
Habib(abiib)
El Hadji(àllaaji)
Iba(ibë)
Ibra(ibrë)
Ibrahima(ibraymë)
Idrissa(idirisë)
Lamine(làmin)
Latyr(lattiir)

Macodou(makoddu)
Madior(maajoor)
Magatte(maggat)
Maguette(maggat)
Maissa(mëysë)
Makha(maxa)
Malaw(maalaw)
Malick(maalik)
Mamadou(mamadu)
Mansour(mansuur)
Mar(maar)
Masse(maas)
Massogui(masóógi)
Mbagnic(mbañik)
Moctar(moktaar)
(mataar)
(maxtaar)
Modu(moodu)
Mody(moodi)
Momar(momar)
Mory(moori)
Moussa(musaa)

Mustapha(mustafaa)
Ndiaga(njaga)
Omar(omar)
Oumar(umar)
Ousmane(usmaan)
Osseynou(Usëynu)
Pape(Papp)
(paap)
Racine(raasin)
Saer(sayer)
Samba(sambë)
Sega(seega)
Serigne(sëriñ)
Seydou(sëydu)
Sidy(sidi)
Tanor(tanoor)
Thierno(cerno)
Thioro(coro)
Tidiane(tiijaan)
Yoro(yoro)
Youssou(yusu)
Youssouf(yusuf)

FIRST NAMES (TUR) Female Names

Abibatou(abibatu)
Adama(àdama)
Adiouma(àjjumë)
Aida(ayda)
Aissatou(aysatu)
Alarba(àllarba)
Alimatou(alimatu)
Aminata(amintë)
Amy(ami)
Ana(anë)
Amina(aminë)
Anta(antë)
Arame(aram)
Astou(astu)
Awa(awa)
Bigue(biigë)
Bineta(bintë)
Binette(binet)
Binetou(bintu)
Boury(buri)
Codu(koddu)
Comba(Kumbë)
Coura(kurë)
Diarietou(jaariyetu)
Dianke(janke)
Diarra(jaare)
Diatou(jatu)
Dieynaba(jeynaba)
Diodio(joojo)
Diouma(jumë)
Fama(faama)
Fary(fari)
Fatima(faatimë)
Fatimatou(faatimata)
Fatou(faatu)
Fily(fili)
Gnagna(ñaañë)
Khady(xadi)
Kenbougou
Khardiatou(xarjatu)
Khary(xari)
Khoudia(xujjë)
Kine(kinne)
Korite(koritë)
Lala(lallë)
Madjiguene(majigéén)
Maguette(màgget)
Maimouna(maymunë)
Mame(maam)
Maty(mati)
Marieme(mareem)
(mariama)
Mbana(mbana)
Mbore(mbore)
Mbosse(mboose)
Mintou(mintu)
Mously(musli)
Nafissatou(nafisatu)
Nakhe(naxe)
Ndack(ndaak)
Ndagou(ndaagu)
Ndella(ndeelë)
Ndeye(ndéy)
Ndiema(njéémé)
Ndiouma(njumë)
Ndoumbe(ndumbé)
Ngissaly
Ngenar(ngenaar)
Ngone(ngóóné)
Nguenar(ngenaar)
Oumou(ummu)
Oumy(ummi)
Penda(penda)
Ramatoulay(ramatulaay)
Rokhaya(roqaya)
Rougi(rugi)
Safietou(safieetu)
Salimata(salimata)
Sally(sali)
Seynabou(seynabu)
Seyni(seyni)
Siny(siini)
Sipy(sippi)
Sira(Sirë)
Sokhna(soxnë)
Souadou(suadu)
Soukeyna(sukëynë)
Therietou
Thile(cille)
Thiabe(caba)
Thiane(caane)
Thioro(coro)
Touty(tuuti)
Wouley(wuléy)
Wore
Woury(wuri)
Yacine(yaasin)


DAKAR.

SECTION II: DIALOGUES

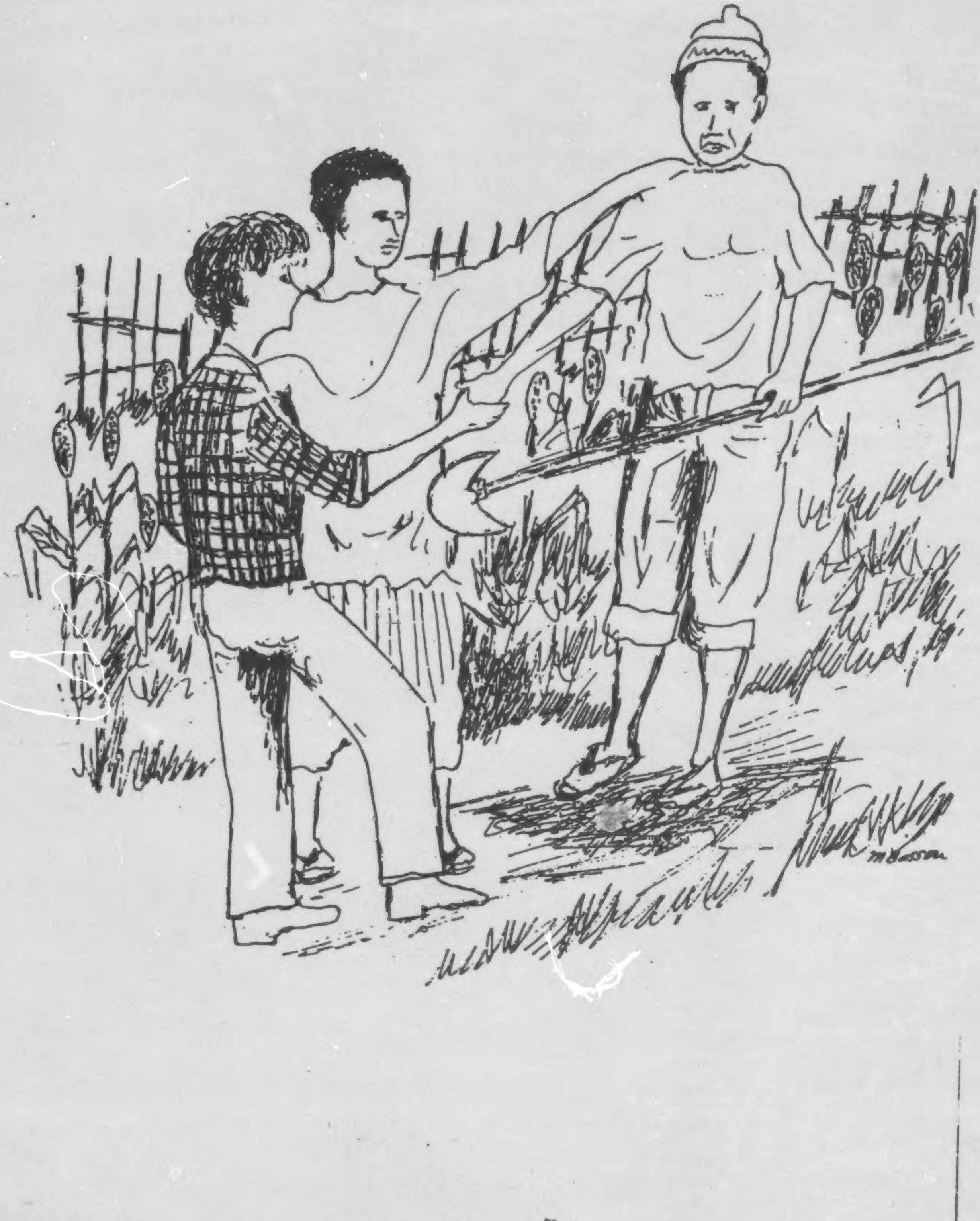
ÑUNGI DEM NDAKAARU

Ñaareel-u waxtaan
Second Conversation
Deuxième Conversation

Samba ag John ñungi dem Ndakaaru. Ci yoon wi gis-nëñu Allaaji Fall.
Samba et John vont à Dakar. Sur le chemin, ils voient El Hadji Fall.
Samba and John are going to Dakar. On the way they see Allaji Fall.

ALLAAJI:	Jàmm ngeen am?	Do you have peace?	Avez-vous la paix?
SAMBA:	Jàmm rekk Fall!	Peace only, Fall!	La paix seulement, Fall!
ALLAAJI:	Ndiaye, seen yaram jamm?	Ndiaye, do your bodies have peace? (Are you in good health?)	Ndiaye, est-ce que votre corps est en paix? (Etes-vous en bonne santé?
SAMBA:	Jàmm rekk, alhamdulilaay!	Peace only, thank God!	La paix seulement, Dieu merci!
ALLAAJI:	Alhamdulilaay, Ndiaye! (à John) Sant wa?	Thank God, Ndiaye! (to John) What's your last name?	Dieu merci, Ndiaye! (à John) Quel est votre nom de famille?
JOHN:	Brown laa sant. Americain laa.	My last name is Brown. I am American.	Mon nom est Brown. Je suis Americain.
ALLAAJI:	Naka ngë sant ci Wolof?	What's your Wolof name?	Quel est votre nom de famille Wolof?
SAMBA:	Moom am-u-l sant-u Wolof!	Him, he does not have a Wolof name!	Lui, il n'a pas de nom Wolof!
JOHN:	Dĕgg-lë, am-u-më sant-u Wolof!	It's true, I don't have a Wolof name!	C'est vrai, je n'ai pas de nom Wolof!
ALLAAJI:	Leegi, Samba Gueye le tudd. Am-ne sant-u Wolof.	Now, his name is Samba Gueye. He has a Wolof family name.	Maintenant, il s'appelle Samba Gueye. Il a un nom de famille Wolof.
JOHN:	Ngë ne lan?	What do you say?	Qu'est-ce que vous dites?
ALLAAJI:	Ma-ne, léégi Gueye ngë sant.	I say, now, your name is Gueye.	Je dis, maintenant, tu t'appelles Gueye.
MJOHN:	Baax-në, kon boog, Gueye laa sant ci Wolof.	Good, so my Wolof last name is Gueye.	Bien, donc mon nom de famille Wolof est Gueye.

ALLAAJI:	Waaw, waaw, jàmm ngë-am Gueye?	Yes, yes, greetings Gueye?	Oui, oui, salutations Gueye?
JOHN:	Jàmm rekk, Fall!	Greetings, Fall!	Salutations, Fall!
ALLAAJI:	Gueye, waay.		
JOHN:	Fall, waay.		



*Special Dialogue for Rural Focus
Ñaareel-u waxtaan
*Dialogue Special pour Milieu Rural

DAJE-NËÑU CI YOON-U TOOL YI

Samba ag John daje-nëñu ag Allaaji Mor Thiam ci yoonu tool yi.
Samba et John rencontrent El Hadji Mor Thiam sur le chemin des champs.
Samba and John meet Allaaji Mor Thiam on the way to the fields.

ALLAAJI:	Jàmm ngeen am?	Do you have peace?	Avez-vous la paix?
SAMBA:	Jàmm rekk, Thiam!	Peace only, Thiam!	La paix seulement, Thiam!
ALLAAJI:	Ndiaye, seen yaram jamm?	Ndiaye, do your bodies have peace? (Are you in good health?)	Ndiaye, est-ce que votre corps est en paix? (Etes-vous en bonne santé?)
SAMBA:	Tabaarkàll, Thiam ñungi sant yalla!	We thank God!	Nous remercions Dieu!
ALLAAJI:	Alhamdulilaay, Ndiaye, Góór-gu baax, sant wë?	Good man, what's your last name?	Bon ami, quel est votre nom de famille?
JOHN:	Man, Brown laa sant. Amerik laa jógé.	Me, my name is Brown. I am from America.	Moi, mon nom est Brown. Je viens de l'Amerique.
ALLAAJI:	Wanté, léégi, Sénégal ngë dëkk. Naka ngë sant ci Wolof?	But, now, you live in Senegal What's your wolof last name?	Mais, maintenant, vous habitez au Senegal. Quel est votre nom de famille Wolof?
SAMBA:	Moom, am-u-l sant-u Wolof.	He does not have a Wolof name.	Il n'a pas de nom Wolof.
JOHN:	Dëgg lë, am-u-më sant-u Wolof.	It's true, I don't have a Wolof name.	C'est vrai, je n'ai pas de nom Wolof.
ALLAAJI:	Léégi, Samba Gueye lë tudd. Am-në sant-u Wolof.	Now, his name is Samba Gueye. He has a Wolof last name.	Maintenant, il s'appelle Samba Gueye. Il a un nom Wolof.
JOHN:	Ngë-ne lan?	What do you say?	Qu'est-ce que vous dites?
ALLAAJI:	Ma-ne, lēēgi Gueye ngë sant.	I say, now your last name is Gueye.	Je dis, maintenant tu t'appelles Gueye.
JOHN:	Baax-në, kon boog, Gueye laa sant ci Wolof.	Good. So my Wolof last name is Gueye!	Bien, donc mon nom de famille Wolof est Gueye.

ALLAAJI:	Waaw, waaw, jamm ngë-am Gueye?	Yes, yes, Greetings, Gueye?	Oui, oui, Salutations, Gueye?
JOHN:	Jàmm rekk, Thiam!	Greetings, Thiam!	Salutations, Thiam!
ALLAAJI:	Gueye!		
JOHN:	Thiam!		
ALLAAJI:	Gueye!		
JOHN:	Thiam!		

SECTION III: GRAMMAR

1. Independent Subject Pronouns

These pronouns can be seen as being the equivalents of I, me - you(sing.) - he, him, she, her - it - we, us - you (plural) - they, them. They are used in constructions with one word like in questions and answers. Example: to the question, Who saw it? The answer would be I (did) -- Man. The complete set of the independant pronouns can be seen in the chart below:

	SINGULAR	PLURAL
1st person	MAN	*ÑUN
2nd person	YOW	YÉÉN
3rd person	MOOM	ÑOOM

*There is a dialectal variation Nun instead of Nun.

These pronouns are the ones used in constructions of the form: Yow lë. It's you. They are also used after prepositions like ag (and), ci (in/at), be (to), ngir (because of), and pur (for). Another function is to mark emphasis or to clarify the person reference of certain pronouns.

2. Present Tense With "mangi"

As we saw in the last chapter, the forms mangi, yàngi, etc. are the combinations of dependant pronouns and the presentative -ëngi. The present tense can be formed by putting the verb (infinitive) after these pronouns. Examples:

*Ñungi dem ci tool yi.	We are going to the fields.
Mungi dëkk Thies.	He lives in Thies.
Yéén ëngi ñëw fii.	You (pl.) are coming here.

The present tense with this form can be somewhat equated to the English progressive or -ing form. Notice that the sentence, Ñungi dem Dakar. is composed of Nun + ëngi + dem + Dakar, so a literal translation would be: We are going to Dakar.

The construction with the mangi form is mostly used with active verbs. The distinction between active and stative verbs is of great importance in the comprehension of the tense system. Fortunately the stative verbs are limited in number and you will be able to learn them fast. In the next chapter there is a list of stative verbs and the study of this point is taken up in more detail. In addition in the lexicon all stative verbs are marked (st) to allow you to recognize them quickly.

3. Completion Marker (see No. 3, page 12) "-nëñu"

The form - nëñu introduced in this lesson is the plural of -në studied in the last chapter. nëñu is both the first and third person plural. Example:

Ñew-nëñu.	They (or we) came.
Am-nëñu tur-u Wolof.	They (or we) have Wolof names.

It's in cases like this that the use of independent subject pronouns (see No. 1 above) can clarify the sentence.

Ñoom am-nëñu tur-u Wolof.	They have Wolof names.

See the following chapter for the use of the completion marker with active and stative verbs.

4. Negation "-u-"

The negative particles introduced in this chapter are:

-u-më	1st person singular
-u-l	3rd person singular

A more complete set is given later (see Chapter III, Page 49) but for the moment notice that these particles are attached to the end of the main verb. Example:

Am-u-më sant-u Wolof.	I don't have a Wolof name.
Suma rakk am-u-l kër.	My younger brother/sister does not have a house.

There is also the negative du as in:

Lii du simis, siis lë.	It's not a shirt, it's a chair.

Du is the third person singular particle of a special auxiliary verb (di) which can roughly be translated as to be. This particle di will be seen later.

5. The Complement and Object Predicator "-lë"

In the sentences:

Man, Americain laa.
Kii, Ndiaye, lë sant.
*Lii, néégu ñax lë.
Yow, Thies ngë dëkk.
Naka ngë sant?
Sa xarit, fan lë jógé?
*Suma tool lë.
Jàmm ngeen am?

The words, laa, lë, ngë, ngeen are complement and object predicator. They predicate the noun, pronoun or question word which precedes them. They also make these nouns, pronouns, or question words the complement of their subject. This predicating function of laa, lë, ngë, etc. can be equated to the same one the verb "to be" has in English. In other words, you can take the predicator lë to mean "to be" but it has many more functions and is not always used in the same order as in English. The totality of the form is seen in the chart below:

	SINGULAR	PLURAL
1st person	laa	lëñu
2nd person	ngë	ngeen
3rd person	lë	lëñu

As indicated earlier (see note 4, page 31), these predicators are used by constructing the sentences in a way just opposite of English. Examples:

Americain ngë.	You are American.
Seydou jàngalekat lë.	Seydou is a teacher.

It is not necessary to use the independant pronouns with these predicators but sometimes it helps clarify the ambiguity that can exist with lëñu. Thus,

Ñun, Americain lëñu.	Us, we are American.
Ñoom, Americain lëñu.	Them, they are American.

Notice that the third person lë can refer to he, she or it like in the question Lii lan lë? What is it? and in sentences like:

Kër lë.	It's a house.
Moussa lë.	It's Moussa.

These predicators have some other functions, an important one being in the emphasis of the object of a verb. This will be dealt with later.

6. Possessive "seen"

Seen (your pl.) is a possessive pronoun and is used when there are two or more possessors and one possessed.

SECTION IV: QUESTIONS

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

Kii, naka lë sant?
Kii, naka lë sant ci Anglais?
Kii, naka lë sant ci Wolof?
Yow, Americain ngë?
Naka ngë sant?
Noo sant?
Kii, sa xarit lë?
Naka lë sant?
Sa xarit bii, naka lë sant?

Yow, naka ngë sant?
Naka ngë tudd?
Kii, naka lë tudd?
Kii, naka lë sant?

Yow, Marie ngë tudd? (Dëëdëët, (____) laa tudd.)
Ndiaye ngë sant? (Dëëdëët, (_____) laa sant.)

Ndiaye, jàmm ngë-am? Jàmm rekk Ndiaye

Naka ngë def?
Naka ngë tudd?
Nóó tudd?
Naka ngë sant?
Noo sant?
Fóó jógé?
Yow, am-ngë fi kër?
Yow, am-ngë fi mag?
Fóó dëkk?
Dégg-ngë Wolof?
Kii, dégg-në Wolof?
Kii, sa xarit lë?
Sa xarit, naka lë tudd?
Ibou ñëw-në.
Irene ag Zator, ñëw-nëñu?
Jàmm ngë-am?
Jàmm ngeen-am?
Sa yaram jàmm?
Seen yaram jàmm?
Kii, am-në oto ci Senegal?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi dem tool?
Samba, mungi dem tool?
John ag Samba, ñungi dem tool?
Allaaji Mor, mungi dem tool yë walla mungi dem dëkk bë?
Yow, yàngi dem Amerik?
Góór-gu baax, santa wa?
Amerik ngë jógé?
Ndiaye, sa yaram jàmm?

SECTION V: PROVERBS AND SAYINGS

The following proverbs and sayings are often heard in Wolof conversations. Ask your instructors or friends to tell you their meaning. Write down the information in the space provided below. This will be of help to you later.

1. Ndaŋk, ndaŋk mooy jàpp golo ci ñaay.

2. Yàlla, yàlla bay sa tool.

3. *Mag matnaa bàyyi cib dëkk.

4. Jàngi-në nuyōó.

SECTION VI: WRITTEN EXERCISES

Santa wa? ______________________________

Naka ngë tudd? ______________________________

Jàmm ngë-am? ______________________________

Fóó jógé? ______________________________

Moom, fan lë dèkk? ______________________________

It's not a door,
it's a book. ______________________________

No, it's not my hand,
it's my leg. ______________________________

Where is your
mother? ______________________________

I hope no one is
sick. ______________________________

Yes, he's my
Wolof friend. ______________________________

Do you speak Wolof? ______________________________

*I met him on the
road. ______________________________

*I'm fine thanks. ______________________________

door ______________________________

chair ______________________________

*field ______________________________

*hut ______________________________

shoe ______________________________

jigéén ______________________________

VOCABULARY FOR CHAPTER II

WOLOF	ENGLISH
-al	imperative marker (sing)
Ajaa/Ajaratu (b.)	a woman who's been to Mecca
baax	to be good
baax-në	it's good
basaŋ (g.) or ndés (m.)	mat (usually made of straw)
bë	to/until
beneen	another/next
bu	if/when
bu soobee yàlla	if it please God
caaya (j.)	bloomers, traditional full pants
cere (j.)	cous-cous from millet
daje	to meet, to reunit
dàll (w.)	shoe
dēēdét	no
der	skin
der (w.)	also animal skin prayer
der (g.)	skin/also animal skin prayer rug
du	negative (not)
dugub (j.)	millet - also food
fan ngë = foo	where?
fas (w.)	horse
feebar (st.)	to be sick
feebar (b.)	illness
foo = fan ngë	where - you
garab (g.)	tree, medicine
gënn (g.)	mortar
gerte (g.)	peanuts
gis	to see
guy (g.)	baobab tree
Inchallah	(If it pleases God!)

jàngalekat (b.)	teacher
janq (b.)	a virgin/a young unmarried woman
jën (w.)	fish
jógé	to come from
kenn	anyone/someone
kon	so, then
kon-boog	therefore
kuur(g.)	pestle
laa	1st pers. sing. complement & object predicator
laafa (b.) or mbaxane (m.)	hat
laaj	to ask
laaj-te (b.)	question
lan ngë = loo	what are you...?
léégi	now
lëñu	1st & 3rd pers. pl. complement & object predicator
loo = lan ngë?	what are you...?
mag (j.)	older sibling/cousin/person
mag (g.)	large/big/old
man	1st person sing. independent object
ma-ne	I say
mbaxane (m.), laafa (b.)	hat
mbokk (m.)(g.)	a relative/family/people
mbubb (m.) or xaftaan (b.)	robe
montar (b.)	watch
mool (b.), nappkat (b.)	fisherman
moom	3rd pers. sing. independent subject pronoun also - to possess
mungi	we are
musóór (g.)	headress
naam	response when being called, also has meaning of - what! yes!
ñaareel	1. second, 2. second wife
nag (w.)	cow
naka ngë = noo	what/how are you?
napp, gét	to fish
nappkat (b.), mool (b.)	fisherman
Ndakaaru	Dakar
ndés (m.), basaŋ (g.)	mat (usually made of straw)
ndox (m.)	water
ne	to say
neex (st.)	to please, to be good
nëñu	
ngeen	2nd pers. pl. complement & object predicator

ngir	for/in order to/because of
noo = naka ngë	what/how are you
ñoom	3rd pers. pl. indep. subject pronoun
ñun	1st person plural indep. subject pronoun
ñungë, ñungi, ñunga	1st & 3rd person pl. subject indep. pronoun
oto (b.)	car
paapë (j.)	used in addressing an old man
picc (m.)	1. bird, 2 pimples
pur	for
ràbb	to weave
ràbb (b.)	weaving
ràbbkat (b.)	weaver
sàmm(b.)	sheep
sàmmkat (b.)	shepard
sant yalla	praise God's name, in God's name
satalĕ (b.)	kettle
seen	your (pl.)
sér (b.)	sarong
sëriñ (b.)	religious teacher, husbanc
simis (b.)	shirt
sopp (st)	to be pleasing
su	if/when
suñu	our
suuf (s.)	1. sand, dirt, 2. under
tantë (j.)	aunt - mother's sister
te	and
tool (b.) (y.)	field, garden
tubaarkàll!	Thanks be to God! (Arabic Expression)
tur (w.)	first name
-u-	negative particle
waa	people of the house
wax	to speak/to say
wax (j.)	speach
wante	but
we	people of the house

xaalis (b.)	money
xaftaan (b.) or mbubb (m.)	robe

-yangi	you
yaram (w.)	body
yë/yi	the (plural)
yéén-ëngi	you (pl.) are here
yoon (w.)	way, road, time
yow	2nd pers. sing. independent subject pronoun

CHAPTER III

SECTION I: EATING

The study of the vocabulary for eating is presented in this section. Pay close attention to the following words and expressions:

1. xiif = to be hungry
mar = to be thirsty

To express the sentence "I am hungry.", you add the particle -në, (see Page 9 Note 3). Thus:

Xiif-naa. = I am hungry.
Mar-naa. = I am thirsty.

Notice that while in English thirsty and hungry are adjectives, they are verbs in Wolof. They are stative verbs in that they describe a state of being or mind. So any word you would call an adjective in English, generally would be a stative verb in Wolof. The study of the contrast between stative and active verbs appears in Section III of the Grammar section of this chapter.

2.

Mangi lekk.	=	I'm eating.
naan		drinking
añ		having lunch
reer		having dinner
ndékki		having breakfast

Mangi lekk ceeb.	I'm eating rice.
mburu	bread
Mangi naan ndox.	I'm drinking water.
meew	milk
soow	curdled milk (usually consumed with a porridge dish called laax. It can also be diluted with water and served with sugar and ice as a liquid refreshment. This liquid is called njar which literally means to mix or a mixture.
àttaya	tea. This can also be a verb = to make tea. Àttaya is Senegal is served at various times of the day, but most usually after lunch. It is served in small glasses consisting of three servings. The first glass is the strongest, the second is served with mint, more sugar than the first glass and is weaker, the third glass is even weaker and has more mint and more sugar than the prior glasses.

3. Lan ngë-y def? What are you doing? The short form Loo-y def? is almost always used.

Note that while this expression can be very handy in learning vocabulary like verbs of action, its use is somewhat limited. You can ask a child or a very close friend or relative Loo-y def? but you would not ask an older person or people you do not know very well. A more common practice in the Wolof culture is to ask what an American would consider an "obvious" question. For example, to someone sitting, you may ask:

Yàngi toog?	You're sitting?

and the respons would be:

Waaw, màngi toog.	Yes, I'm sitting.

This is simply a way of acknowledging somebody's presence or avoiding silence. So when you are in the "chaloupe" going to Goree and someone asks you:

Yàngi dem Goree?	Are you going to Goree?

You know that they are simply trying to socialize with you.

4. Inviting Someone to Eat

It is customary to invite people to join you when you are eating or when you are going to eat. It is considered rude not to ask a guest or visitor to join you. The expression for invitation studied in this lesson are:

Kay lekk.	Come eat. (to one person)
Kay-leen lekk.	Come eat. (to several people)
Ayca ñu añ.	Let's have lunch.
reer	dinner
ndékki	breakfast
Ayca ci añ bi.	Let's have lunch.
reer bi	dinner
ndekki li	breakfast

Notice also the use of interro-negative constructions like:

Dóó ñëw lekk.	Won't you come eat?
Dóó lekk.	Won't you eat? or Aren't you eating?
Du ngeen ñéw reer.	Wont' you (plural) come have dinner?

In Wolof this construction indicates a polite way of asking a question. As you will see later it is not only limited to eating but other situations. It roughly corresponds to the English use "would you" as in:

Would you pass me the paper?

It is also considered rude to refuse food and drink in cases where it is evident that you have not yet eaten. When you enter a home when everybody is eating around the bowl, you are expected to mos (taste) by taking one or two handfulls of the food. The same is true with water or any other beverage offered you. To express thanks:

Suur-naa.	I'm full.
Doy-në.	It's enough (literally).
Na ci jàmm bare.	This expression literally means "I hope there will be plenty of peace in it (the food)." This expression is only used when you do not intend to eat.
Añ-naa bë noppi.	I have already had lunch.
Reer-__________.	__________________ dinner.
Lekk-__________.	_______________ eaten.
Naan-__________.	__________________ drink.

Notice also the use in rural areas of expressions like:

Jaraw lakk.	
Në rees ag jàmm.	Hope the food is digested well.

The first one is said to your host after you finish eating. The 2nd one literally means: I hope the food digests in peace.

5. Vocabulary for "Around the Bowl"

As you already know, the traditional way of eating meals in Senegal is around a common bowl. In rural areas and in more traditional households, men eat in a separate bowl and women and children in another. The following terms are all related to eating around the bowl and you can take advantage of the lunch period to learn and practice them.

lekk-e* loxo	to eat with one's hand
" * kùddu	" " " a spoon
summi dàll (also simmi)	take off one's shoes
raxas	to wash
raxasu	to wash oneself
woddu	wrap the sarong around one's waist
ceeb-u jën	rice & fish dish (National dish of Senegal)
ceeb-u yàpp	rice and meat dish
ñaari cin	rice and sauce (literally: two pots)
ndab/bool	eating bowl
ñeex	sauce
xóóñ	cooked hard rice (from the bottom of the cooking pot)
tibb	when eating w/your hand, the act of taking a handfull
xorom	salt
poobar	pepper

*-e attached to a verb indicates instrumentality.

6. Food

The following are some terms for food, cooking and eating. Try to become familiar with them by going over the list several times. Check with a native speaker for the correct prononciation if you are not sure. If you want to learn a word or expression not included here, you can do so by asking the French or English word of your instructor plus the expression:

Naka lëñu-y waxe (huile) ci Wolof?

How do you say (oil) in Wolof?

Notice also the use of the short form:

Nu ñuy waxe (huile)?

Following are new vocabulary words for you to study and learn.

7. Vocabulary

AY NDAB	**UTENSILS**	**USTENSILS DE CUISINES**
taal	fire	feu
cin	cooking pot	marmite
furnó	habachi	fourneau malgache
matt	firewood	bois pour faire du feu
leket	calabash	calebasse
ndugg	provisions	provisions fraiches
paaka	knife	couteau
inddé (yindé)	steamer	marmite à étuver
kuddu	spoon	cuillère
*kook	calabash spoon	cuillere en calabasse

LUJUM	**VEGETABLES**	**LEGUMES**
nambi/pulloox	manioc	manioc
pataas	sweet potatoe	patates
laaj	garlic	ail
soble	onion	oignon
naaje	squash	citrouille
ñebbe	blackeyed peas	haricot
bisaab	local green vegetable	légume vert local. Il y a aussi
bisaab bu xonq	also red used to make a soft drink	le bisaap rouge à base du quel on prepare une boisson sucrée
yombb	cucumber	concombre
salaat	lettuce	laitue
netetu	local vegetable	legume local
tiga-dege	peanut butter	pate d'arachide
gerte	peanut	arachide
persi	parsley	persil
xuluñe/jaxatu	local vegetable green, tomato shaped, bitter tasting.	legume local
kaani salaat	green pepper	piment vert
suppome	cabbage	choux
batañse	eggplant	aubergine
tamaate	tomato	tomate
tamaate luqati	tomato paste	tomate concentree
kanjë	okra	gombo

ÑAM	**FOOD**	**ALIMENTS**
daqar	tamarind	tamarin
yéét	treated conch/shellfish	coquille
gejj	dried fish	poisson sec
roof	stuffing	farce
diw tiir	palm oil	huile de palme
ganaar	chicken	poulet
xar	mutton	mouton
nag	beef	beuf

Mbaa ceeb bi neex-në.	Hope the food is good.	J'espère que la nourriture est bonne.
Ceeb bi neex-në.	The food/rice is good.	La nourriture/riz est bonne.
(an) saf	spicy/good	epice/bon
etc. saf-ul	not spicy	pas epice/bon
lewat	bland	fade
ñor	cooked	cuit
xëm	burnt	brulé
tàŋg	hot (temperature)	chaud
sedd	cold	froid
weseŋ	dry (only for food)	sec (seulement pour la nourriture)
bare-në dëwlin	too oily	Il y a trop d'huile.

MORE EATING TERMS

dàŋk	to make balls	faire des boules
sàqami	to chew	mâcher
wann	to swallow	avaler
warax	to swallow without chewing	gober
mar	to lick	lecher
macc	to suck	sucer

COOKING TERMS

talaale	to saute	sauter, faire sauter
upp furnó	to stir the fire/to fan	attiser le feu
ñulug	to add water to the pot	ajouter de l'eau à la marmite
tay	to steam rice	cuire à la vapeur
mos	to taste	gouter
seppi	remove cooked vegetables fish or meat from the pot	retirer les legumes, poisson ou viande cuits de la marmite
yakk	to remove from the pot and place in a serving bowl/to decant	transvaser
séddëlé	to divide prepared food into serving bowls	repartir la nourriture dans les bols à servir
naaje	to be late (in the day)	être en retard (dans la journée)
guddéé	to be late (in the evening)	être en retard (le soir)
sóór	to put steamed rice in the sauce	mettre le riz suit à la vapeur dans la sauce

*Special Vocabulary for Rural Focus

jàpp ndab	hold the bowl	tenir le rebord du bol
joŋkan	to squat	s'accroupir
jërëjëf yàlla	Thanks to God.	Merci, Dieu.
sexaw	local tea	the local
njar	mixture of curdled mile and water	melange de lait caillé et eau
cere mbum	cous-cous with cabbage sauce	cous-cous avec sauce à base de choux
laax	porridge	sangle
cafaay	sauce served w/"laax"	sauce pour "laax"
dugub	millet	mil
sanqal/suŋguf	millet flour	semoule de mil
cox	hull of millet	son
sukk	get on your knees	s'agenouiller

CULTURAL NOTES

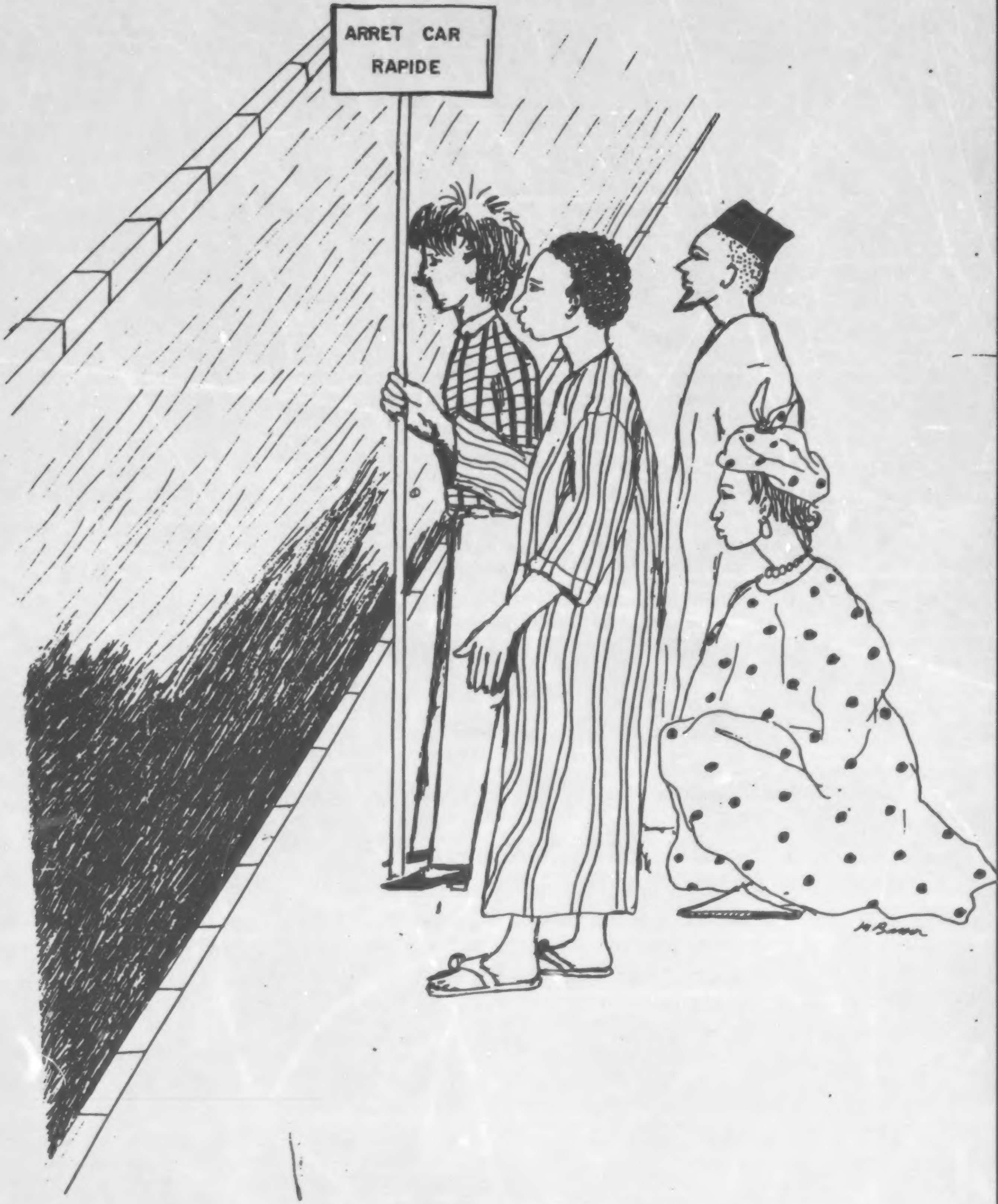
ETIQUETTE ON EATING

1. Inviting and Being Invited

- when eating and a guest arrives during the meal, invite them to join you (see Section I , No. 4.)
- don't ask the question do you want ___? of your guest; when serving individual helpings of food or liquid refreshment, just offer it by handing it to your guest
- when people are eating when you enter a house, it is considered proper to wash your hands and "taste"
- when you are invited to lunch or dinner, you are not expected to bring anything. If you do bring something, do not be surprised if it is not served at that particular meal
- when people are around the bowl eating and you walk in, the "Asalaa-maalekum!" greeting is appropriate but do not forget to shake hands once you finish eating and after you wash your hands. Failure to do so in considered "gauche",, especially in rural areas.

2. Around the Bowl

- take off your shoes before approaching the bowl
- always wash your hands before and after eating
- never eat with you left hand; even if you are left handed -- this is not acceptable under any circumstances
- if you are eating with the boroom kër, do not start before he does; at and bowl, it's usually best to wait for the host or the most senior person at the bowl to begin -- usually the meal is begun by saying "bissimilaay!"
- do not try and smell the food in an indiscreet manner; this might be shocking to your host
- do not walk or jump over the bowl
- hosts and women are expected to distribute ndawal (pieces of meat, fish and vegetables) to the rest of the people around the bowl
- the bowl is invisibly divided -- your part is directly in front of you; there's a lot to learn in eating with your hands but the best advice is to watch and be aware of how others conduct themselves around the bowl
- children, when eating with adults are not suppose to talk during the meal
- children should hold the bowl with their forefinger so that it doesn't move
- contrary to the American culture, appreciation is not shown by openly saying that the meal is delicious, mmmm! this is good! and other obvious expressions. Appreciation is shown by telling the cook quietly, but is mostly expressed by the amount one eats.


ARRET CAR
RAPIDE
M Bonn

SECTION II: DIALOGUES

CI BENN ARE KAAR RAPID

Ñetteel-u waxtaan
Third Conversation
Troisième Conversation

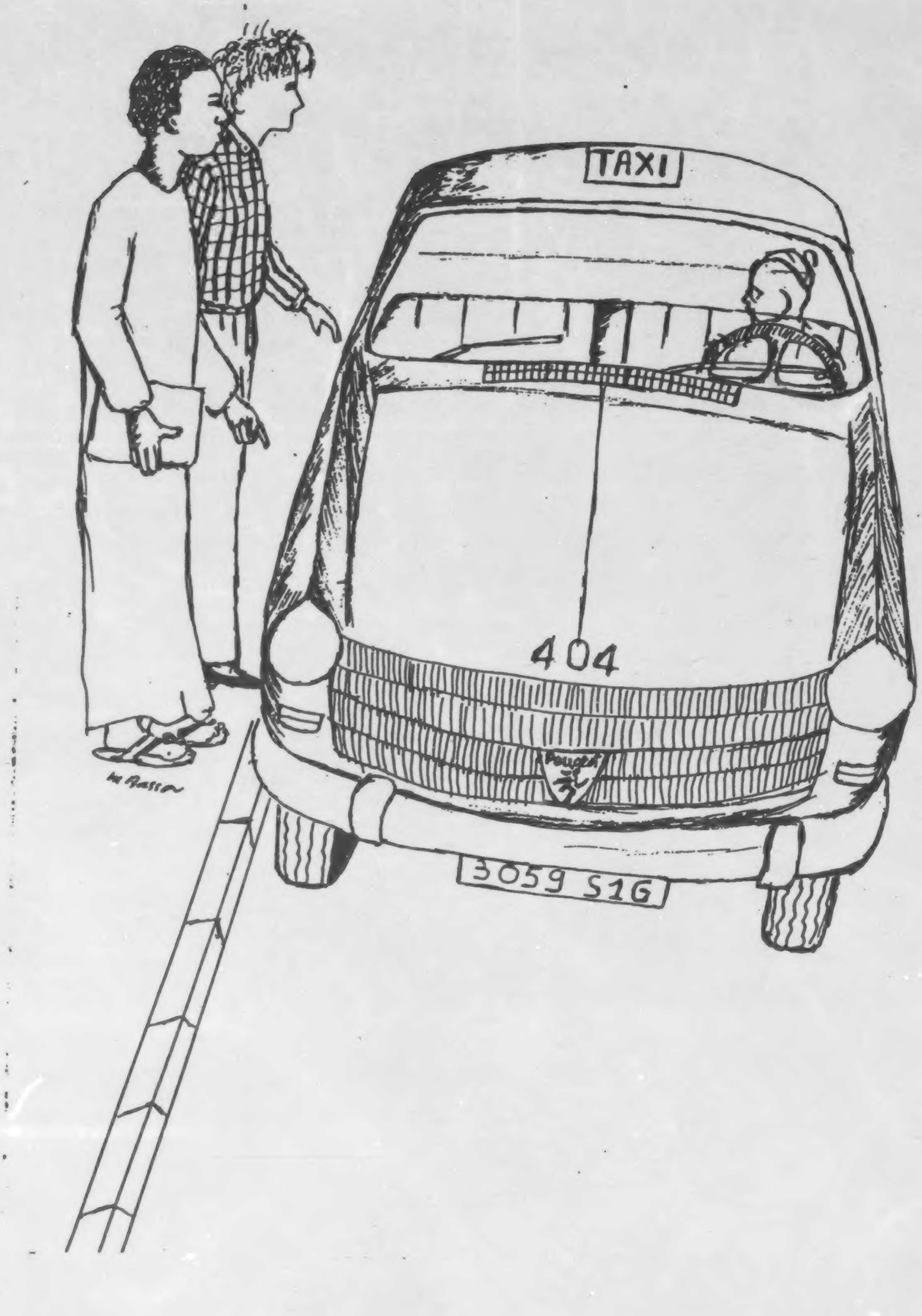
John ag Samba ñungi taxaw ci benn are kaar rapid.
John et Samba attendent (sont debout) à un arret de "car rapide".
John and Samba are standing at a "car rapid" stop.

APPARANTI:	Dakar! Dakar! HE, fóó jëm Dakar?	Dakar! Dakar! Where are you going, to Dakar?	Dakar! Dakar! Où allez-vous, à Dakar?
SAMBA:	Taxaw-al! Areet!	Stop, Stop!	Arretez!

John ag Samba dugg-nëñu ci kaar bi. Léégi ñungi nuyóó.
John et Samba sont entrés dans le car. Maintenant ils disent bonjour.
John and Samba entered the bus. Now, they say hello.

J/S:	Asalaa-maalekum!	Greetings!	Salutations!
NIT ÑI:	Maalékum-salaam!	Greetings!	Salutations!
SAMBA:	Paas-u fii bë marse Tillen, ñaate lë?	How much is the fare from here to Tillen?	Combien coûte le trajet d'ici à Tillen?
APPARANTI:	Fii bë Tilleen fukk lë. Ci kanam, seen paas	It's 50 francs. from here to Tilleen. (Those) in front, (give me) your fare.	C'est 50 francs d'ici à Tilleen. (Ceux qui sont) devant, votre billet (argent).
JOHN:	Samba, am-u-më xaalis de! Mbaa yow am-ngë?	Samba, I don't have any money. I hope you have (some).	Samba, je n'ai pas d'argent. J'espère que tu (en) as.
SAMBA:	Waaw. Am naa ñaar fukk.	Yes, I have 100 francs.	Oui, j'ai 100 francs.
JOHN:	Alhamdulilaay!	Thanks to God!	Merci Dieu!
	..ci John ag Samba..	..to John & Samba..	..à John et Samba..
APPARANTI:	Seen paas!	Your fare!	Vos billets!
SAMBA:	Am. Areet! Fii lëñu-y wàcc.	Here. Stop! We are getting off here. (It's here we are getting off.)	Tenez. Arretez! Nous de descendons ici. (C'est ici que nous descendons.)

John ag Samba ñungi wàcc ci wet-u marse Tillẽẽn.
John et Samba descendent à côté du marché Tilleen.
John and Samba get off near Tillẽẽn market.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Ñetteel-u waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

CI BOOR-U TALI BI

John[1] ag Samba[1] ëngi dem "Promotion Humaine". Ñungi xaar taksi ci boor-u tali bi. Benn 404 agsi-në.
John et Samba vont à la Promotion Humaine. Ils attendent un taxi au bord de la route. Une 404 arrive.
John & Samba are going to "Promotion Humaine". They are waiting for a taxi at the curb. A "404" has arrived.

SAMBA:	Kaolack lëñu jëm. Am-ngë ñaari palaas?	We are going to Kaolack. Do you have two seats?	Nous allons à Kaolack. Avez-vous deux places?
SOFEER:	Waaw, waaw. Dugg-leen am-në benn palass ci kanam ag benn ci digg bi.	Yes. Get in. There is one seat in front and one in the middle.	Oui. Entrez. Il y a une place devant et une au milieu.
JOHN:	Paas-u fii bë Kaolack, ñaata lë?	How much is it from here to Kaolack?	C'est combien d'ici à Kaolack?
SOFEER:	Ku nekk, ñaar-fukk.	One hundred francs each.	100 francs chaque.
		(Getting into the taxi.)	(Entrant dans le taxi.)
SAMBA:	Asalaa-maalekum mbokk yi!	Greetings, people! (my relatives)	Salutations à tout le monde! (mes parents).
NIT NI:	Maalekum-salaam!	Greetings!	Salutations!
JOHN:	Samba, man de am-u-më xaalis. Mbaa yow am-ngë?	Samba, I don't have any money. I hope you have some?	Samba, moi, je n'ai pas d'argent. J'espère que tu en as?
TAPHA:	Waaw, am-naa ñeent fukk.	Yes. I have 200 francs.	Oui. J'ai 200 francs.
JOHN:	Yàlla baax-në!	God is good! (Thank God.)	Dieu est bon! (Heureusement!)
SAMBA:	Promotion Humaine lëñu jëm. Ngë may ñu ci guy gëlé[2] ci kanam.	We are going to Promotion Humaine. Can we get off at that baobab tree over there in front).	Nous allons à la Promotion Humaine. Peut-on descendre au baobabs là (devant).
SOFEER:	Indi-lééñ seen pass.	Your fare.	Vos billets.
SAMBA:	Am. Fii baax-në.	Here. It's fine here.	Voici. C'est bien ici.

---

[1] Remplacer par des noms de femmes si vous avez des stagiaires femelles.
Replace by women's names if you have female trainees.

[2] La particule -ëlé est une marque de lieu comme i et ë. Il indique un objet ou personne eloigné(e) mais qui peut être vu(e) des locuteurs. Montrer la difference entre fii, fë, fële foofu.
The particle -ële is a location marker like i and ë. It indicates an object or person who is in a place; remote but visible by the speakers. Also show the difference among fii, fë, féle and foofu.

SECTION III: GRAMMAR

1. Active vs Stative Verbs

As indicated earlier, the distinction between Active and Stative verbs is very important for the understanding of the verbal system in Wolof.

- Active verbs are those that indicate an action or process. Examples of active verbs studied so far are: dem = to go, ñew to come, lekk to eat, toog to sit
- Stative verbs are usually verbs that indicate being in a particular state of mind or static condition. Note that there are no adjectives in Wolof and all the words that in English would fall under that category would be stative verbs in Wolof, thus tang = hot in English should be translated = to be hot, baax = to be good, sedd to be cold, ñor = to be cooked.

Besides the English adjectives, there are other stative verbs but there are few of them. See appendix for a more complete list of stative verbs but for now it will suffice to know the following:

am	to have		
bare/bari	to be plenty/a lot	sedd	to be cold
doy	to be enough	lewat	to be bland
mar	to be thirsty		
naaje	to be late (in the day)		
nekk	to be located		
neex	to be good		
ñor	to be cooked		
xiif	to be hungry		

For the moment notice the two major grammatical differences between Active and Stative verbs.

a. Additional Present Tense With "mangi" (see Section III, No. 2, page 29)

Only active verbs can be modified by the presentative -ëngi/ë. In other words the forms mangi, ỳangi....can only be used with Active verbs. This can be understood easily as we know that Stative verbs indicate a state of mind or being. So one test you can use to find out if a verb is Active or Stative is to ask your informant if you can say Mangi + (verb). However, there are a few cases where it would be possible to use mangi with Stative verb but it's the exception rather than the rule and we will indicate them to you when they occur. The question you might have then is how is the present tense expressed with Stative verbs? This is treated in B. below.

b. With marker -në

As you will recall (see Note 3, page 12) the particle -në attached to a verb indicates that an action is completed:

-Ibou, xarit-u Moustapha ñëw-në́.
-*Mel agsi-në ci dëkk bi.
-Gis-ñëñu Allaaji.

The whole paradigm of this completion marker is given below:

	Singular	Plural
1st person	-naa	-ñeñu
2nd person	-ngë	-ngeen
3rd person	-në	-ñëñu

This completion marker is a completion marker only when used with Active verbs. When it is used with a stative verb it only indicates a present tense. Compare the following sentences; in the left column are some active verbs and in the right one some stative verbs.

Dem-në. = He is gone. (He went.)	Am-ñëñu xaalis. = We have money.
Ñéw-naa. = I came.	Ceeb bi neex-né. = The rice is good.
Gis-ñëñu suma xarit. = We saw my friend.	Añ bi sedd-në. = The lunch is cold.

So the paradigm of naa, ngë, above has two distinct functions according to whether or not the verb is stative or active. For active verbs it's a completion marker and for stative verbs it's a present tense marker.

2. Negative Constructions

To form the negation, the particles in the following paradigm are attached to the verb. With these particles, the difference between stative and active verbs remain.

	Singular	Plural
1st person	-uma/-umë	-uñu
2nd person	-ulóó	-uleen
3rd person	-ul	-uñu

Example:	Ñéw-ul.	He did not come.
	Dem-uma.	I did not go.
but...	am-uma.	I don't have.
	Saf-ul.	It is not spicy.

3. Imperative

The imperative in Wolof is formed by adding to the infinitive the particles.

-al = for singular
-leen = for plural

Notice though, the irregular singular forms:

kaay.	Singular for come here.
am.	Singular for here when handing someone something. It's equivalent of the English here.

These forms do take the regular -leen for the plural.

4. Emphasis on Object and the Particle "lë"

In English emphasis on one element of a sentence is done by putting a special kind of stress or tone. The stress is usually intended to draw the listener's attention. The order of words does not necessarily change. Thus, depending on what you want to insist on you can pronounce the sentence:

We are going to Dakar. in different ways:

We are going to Dakar. (not them)
We are going to Dakar. (not Kaolack)
We are going to Dakar. (not coming from)

In Wolof the emphasis is done by completely changing the structure of the sentence. For now, we will concentrate on putting the emphasis on the object of the verb. So, if we take the example above:

Mungi dem Dakar. Dakar is the object of the verb.

If we want to put the emphasis on Dakar, the following construction is required:

Dakar lë-y dem. Object + lë (see page 31 for complete set) + (di)[1] + verb

Other examples of constructions with object emphasis are:

Àllaaji mungi joge Kaolack.	Kaolack lë Àllaaji jógé.
Mungi tudd Mel.	Mel lë tudd.
Yàngi togg ceeb.	Ceeb ngë-y togg.

A more adequate translation of the sentences on the right above would be:

It's Kaolack that Allaaji is from.
It's Mel that he is called.
It's rice that you are cooking.

This construction is used to answer questions like lan ngë-(y) + verb? Foó jógé? Naka lë tudd? Which require information contained in the object of the verb. Notice also that the construction with object emphasis has the same order as those questions.

Q: Lan ngë-y lekk?
A: Mburu laa-y lekk.

Exercise: to help you practice, try to change the following sentences by putting the emphasis on the object:

---

[1] Di is an auxiliary verb that has no real meaning of its own in Wolof. In speech its variant -y is used. It is placed before verbs and indicates that the action referred to is incomplete. It is also used to form the future as we will see later. In the present tense it is mostly used with active verbs.

Mangi sant Smith. Smith ________________
Mungi dugg ci taksi bi. Ci taksi bi ________________
Ñoom dégg-nëñu Wolof. ________________
*Mungi toog ci pénc mi. ________________
*Soxnë si mungi tudd Cumba. ________________
Léégi yàngi tudd Samba Gueye. ________________
*Yaag Tapha yëén- ëngi dem tool. ________________

5. Short Forms in Questions

As you have noticed, Wolof, like English, prefer to use short forms of questions. The following forms are the ones that have been presented so far:

2nd Person Singular

Naka ngë = Noo
Fan ngë-(y) = Foo-(y)
Lan ngë-(y) = Loo-(y)

3rd Person Singular

Naka lë- = Nu mu-
Fan lë-(y) = Fu mu-(y)-
Lan lë-(y) = Lu mu-(y)-

2nd Person Plural

Naka ngeen = Nu ngeen
Fan ngeen-(di) = Fu ngeen-(di)
Lan ngeen-(di) = Lu ngeen-(di)

If you wish to learn the other forms now, ask your teacher(s) and write them down on the space provided below:

1st Person		
2nd Person		
3rd Person		

6. Articles in Wolof

A. Indefinite Articles

In the singular there are no indefinite articles like a and an in Wolof as there are in English. Instead, Wolof uses the numeral benn (one). This numeral is placed before the noun just like in English, thus:

benn kër = a house
benn xale = a child

In most cases, the numeral benn can be omitted. In the plural the particle ay is placed before the noun, so:

Am-në ay kër. = He has houses
Gis-naa ay xale. = I saw some children.

B. Definite Articles

In Wolof there is not a single definite article like "the" in English or lë/la in French. What corresponds to the definite article "the" is a set of consonants that are combined with the particles -i, -ë (See Page 10, note 1). So you can have:

xale bi = the child (here)
xale bë - the child (there)

kër gi = the house (here)
kër gë = the house (there)

There are a total of eight classes for the singular and two for the plural. While there exists some phonetic explanations, they are not consistant enough to make general rules out of them. Furthermore, it is difficult to offer any semantic groupings. Just like in French where you have to learn the right gender le or la, you will have to memorize the consonant that goes with the new nouns you learn. To help you do this, in the lexicon, all nouns will be given with their consonant following in parenthesis. You will notice that in the Dakar Wolof, the consonant b is the most commonly used. This is due to the fact that all borrowings from the languages usually take that class. For more details on this subject, you can consult Dakar Wolof by Nussbaum, Gage and Warre, Washington, D. C. 1970. The different classes of consonants are given below. Use the space provided to fill out with different words you have learned so far. Check with your teacher or your informant for accuracy.

Singular

b-

g-j-

l-

m-

s-

w-

k-

Plural

ñ-

y-

SECTION IV: QUESTIONS

Try to answer the following questions on your own.

John ag Samba, ñungi toog ci kër-gë?
Yow, yàngi toog?
John ag Samba, ñungi toog ci kër gi walla
ñungi taxaw ci benn are kaar?
John ag Samba, luñu-y def?
Samba, lu muy def?
John, lu muy def?
Yow, loo-y def?
Lu ngeen di def?
John, fu mu jógé?
Samba, fu mu jógé?
Apparanti, fu mu jógé?
John ag Samba, ñungi dem dëkk bë?
John, mungi dem dëkk bë walla mungi dem Kaolack?
John, fu mu jëm?
Samba, fu mu jëm?
Apparanti, fu mu jëm?
Nit ñi, ñungi taxaw ci are kaar rapid?
Samba, ñaatë paas lë am?
John, ñaatë paas lë am, benn walla ñaar?
Yow nag, am-ngë xaalis?
Ñaate xaalis ngë am?
John ag Samba, fuñu-y wàcc?

*Special questions for Rural Focus

Samba-ëngi dem Promotion Humaine?
John-ëngi dem Promotion Humaine?
Samba ag John, fan lëñu-y dem?
Yow, yangi xaar taksi?
Samba, nag, mungi xaar taksi?
Samba ag John, fan lëñu taxaw léég?
Sa dëkk, mungi ci tali bi?
Sa dëkk, mungi ci tali Kaolack?
Sa dëkk, mungi ci yoon-u Kaolack?
Sa dëkk, mungi ci yoon-u Ndar?
Taksi bi, Kaolack lë jëm?
Yow nag, fóó jëm?
Taksi bi, am-në ñaar-i palaas?
Am-në palaas ci kanam?
Am-në palaas ci gànnâw?
Am-në palaas ci digg bi?
Fii bë Kaolack, ñaata lë?
Am ngë paas?
Man, am-u-më paas-u New York, yow nag, am ngë?
Ci Sënégal, fan ngë dëkk?
Promotion Humaine, fan lê nekk?
Fu nu jëm?
John ag Samba, fu ngeen jëm léégi?

SECTION V: PROVERBS AND SAYINGS

1. Ku am-ul yaay nàmpp maam.

2. Purux du gërëm ñam-u daaw.

3. Góór yomb-ul.

4. Dumë jënd jaan ci pax.

5. Mangi ci sa simis bi.
mbubb mi
létt yi
etc.

6. Saalit ngë.

SECTION VI: WRITTEN EXERCISES

PRACTICE WRITING THE FOLLOWING TRANSLATIONS:

Loo-y def? ______________________
Mburu laa-y lekk. ______________________
Are you waiting? ______________________
I'm full. ______________________
I'm washing my hands. ______________________
I'm eating rice & fish. ______________________
And this, what do you call it in Wolof? ______________________
Taste the sweet potato. ______________________
Do you have peanut butter? ______________________
Please light the fire. ______________________
I hope the food isn't too spicy. ______________________
Are you making balls? ______________________
She's dividing the food. ______________________
How much is the fare? ______________________
We are getting off here. ______________________
I hope you have money. ______________________
We're going to "Promotion Humaine". ______________________
Hand me your 200 francs. ______________________
Come in! ______________________
What are you cooking? ______________________
They greet the people. ______________________
What are you doing? ______________________
They are 25 francs each. ______________________

VOCABULARY FOR CHAPTER III

WOLOF	ENGLISH
agsi	to arrive (here)
am (st)	to have/there is
añ, añe	to eat lunch
añ (b.)	lunch
ana	where
apparanti (b.)	"kaar rapit" conductor
are (b.)	stop for bus or "kaar rapit" or taxi
areet!	stop!
àttaya (j.)	tea (see page 38)
ayca	let us (let's)
bare/bari (also a st. verb)	too much/a lot/to be plenty/to be numerous
batañse (b.)	eggplant
biir (c.)(b.)	inside/stomach
bisaab (b.)	local green vegetable or a local
bisaab bu xonq	sweet red drink (like kool-aid) - sorrel
bisimilaay	Arabic expression
bool (b.) or ndap (l.)	eating bowl
cafaay (l.)	sauce served with "laax"
ceeb (b.)	rice
ceeb-u jẽn (b.)	rice and fish dish
ceeb-u yapp (b.)	rice and meat dish
cere mbum (j.)	cous-cous with cabbage sauce
cin (l.)	cooking pot
cox (l.)	hull of millet grains
daŋk	to form balls with food when eating with your hand
daqar (j.)	tamarind
de	expression of warning or insistance
dẽrẽm (b.)	five francs
dẽwlin/diwlin (j.)	oil
digg (b.)	middle, center
diw	to grease, to lubricate
diwtiir (g.)	palm oil
doy (st)	to be enough/plenty
dugg	to enter
fukk	fifty
furnó (b.)	habachi

ganaar (g.)	chicken
gejj (g.)	dried fish
guddéé (st)	to be late (in the evening)
inddé/yindé (b.)	steamer
indi	to bring/also to give (me is understood)
jàng	to study/to read/to learn
jàpp	to hold/to catch
jàpp-ndab	to hold the bowl
jaraw lakk	said after eating to express thanksgiving
jaxatu (j.) or xuluñe (b.)	local vegetable - green tomato shaped, bitter tasting
jëm/dem	to go
jërèjëf	thank you/thanks
kaani (g.)(b.)	hot pepper
kaani salaat (g.)	green peper
kaar rapit (b.)	public transportation - (blue vans)
kanam (c.)(g.)	front/also - face
kanjë (g.)	okra
kay	come
kook (b.)	calabash spoon
ku-nekk	each/everyone
kuddu (g.)	spoon
laaj (g.)	garlic
laax (b.)	porridge like dish
lakk	to burn/to be burned/to bake
leket (g.)	calabash
lekk	to eat
lekk (g.)	food
lewat (st.)	to be bland
lujum (j.)	vegetables
macc	to suck
mar (st)	to be thirsty
mar	to lick
matt (m.)	firewood
may	to give (as a gift)/to let/to allow
mburu (m.)	bread
meew (m.)	milk
mos	to taste

naaje (j.)	squash
naaje (st)	to be late (in the day)
naan	to drink
ñaar	two
ñaar-fukk	one hundred
ñaar-i cin	rice and a sauce (literally: two pots)
ñaata/ñaatë	how much
ñaatë/ñaata	how much
na ci jàmm bare!	may you eat in great peace!
nag (j.)	beef
ñam (w.)	food
ñàmbi/pullōōx (b.)	manioc
ndap (l.) or bool (b.)	eating bowl
ndawal/rënd (l.)	fish/meat and vegetables when placed on top of rice in eating bowl with rice
ndékki (l.)	breakfast
ndugg (l.)	provisions
në rees ag jàmm!	digest in peace!
ñebbe (j.)	blackeyed peas
nekk (st)	to be located
nen (b.)	egg
ñeex (m.)	a sauce served with main dish to be added while eating
netetu (j.)	local vegetable
nit (k.)	person
njar	curdled milk with water added
njonkan,(l)sukk (m.)	squat, stoop
noppi (st.)	to be finished, to stop, to be quiet
ñor (st.)	to be cooked
ñulug	to add water to the cooking pot
ñunga fa!	they're fine!
paaka (b.)	knife
paas (b.)	fare
palaas (b).	room (seats)
pataas (b.)	sweet potato
persi (b.)	parsley
poobar (b.)	pepper
pullōōx (b.) or nambi (j.)	manioc
raxas	to wash
	to wash oneself
raxasu	to wash oneself
reer	to eat dinner to have dinner
reer (b.)	dinner
rënd (l.) or ndawal (l.)	fish/meat and vegetables when placed on top of rice in eating bowl
roof (b.)	stuffing

saf	spicy
salaat (s.)	lettuce
sanqal, suŋuf, sanguf (s.)	millet flour
sàqami	to chew
sedd (b.)	cold
sedd (st.)	to be cold
séddëlé	to divide prepared food into serving bowls
seppi	to remove cooked food from the cooking pot
sexaw (s.)	local tea
simmi/summi	to take off/remove an article of clothing
soble (s.)	onions
soféër (b.)	driver
sóór	to put steamed rice in sauce to cook/to decant
soow (m.)	curdled milk
sukk, jonkan	to squat, to stoop
summi/simmi	to take off
suppome (b.)	cabbage
suur (st)	to be full
taal (b.)	fire/to light
talaale	to saute
tali (b.)	paved road
tamaate (j.) (b.)	tomato
tamaate luqati	tomato paste
tàng	to be hot (temperature)
taxaw	to stop, to stand
tay	to steam cook
tibb	while eating with your hand, the act of taking a handfull
togg	to cook
upp	to fan
wàcc, wàccee	to descend/come down, to get off work
wann	to swallow
warax	to swallow without chewing
weseŋ (st.)	to be dry (for food only)
wet	side
wet-u	next to/near to
woddu	to wrap a sarong around one's waiste

xaar	to wait
xar (m.)	mutton
xë̃m (st.)	to be burnt
xiif (st.)	to be hungry
xóóñ (b.)	cooked hard rice (from bottom of the cooking pot)
xorom (s.)	salt
xuluñé (b.), jaxatu (j.)	local vegetable, green tomato shaped, bitter tasting
yakk	to remove from cooking pot and place in a bowl/ to decant
yàpp (w.), (y.)	meat
yàpp-u nag	beef
yàpp-u xar	mutton
yéét (w.)	treated conch/shellfish
yombb (b.)	like a cucumber

CHAPTER IV

SECTION I: DIRECTIONS

Asking and Giving Directions

Coming from a place where all the streets and addresses are clearly marked, you will find the task of trying to locate a place very difficult. Even in the downtown area where streets are clearly marked, you will notice that this is true. Senegalese people themselves solve this problem by constantly asking for directions. An early familiarization with these terms will help you during your early weeks of the adaptation process.

1. Direct Questions

a.

Fan lë marse bi nekk? Fu marse bi nekk? post bi baar bi dispañseer bi	Where is the market?

You can also change the order of the question and have:

Marse bi fan lë nekk? fu mu Post bi etc....	The market, where is it?

b.

Ana seef dë wilaas bi?	Where is the village chief?

This is the same "ana" we had in the Chapter I as in:

Ana waa kër gë?

This is certainly the easiest way to ask for a place or a person but its use is limited compared to the other expressions. Its usage is preferred when asking for people rather than places.

c.

Doo më wan marse bi?	Won't (would) you show me the market?
Doo më baal wan më yoon-u dispañseer.	Won't (would) you please show me the way to the dispensary?

This form was introduced in Chapter III (see note 4, page 39). It is a polite way of asking for directions or giving commands. It is used with strangers and older people. Some useful expressions are given below. Once again, you can expand the list by asking your informant or teacher for expressions you will judge necessary for you.

Doo më baal jox më tëéré bi?	Would you please give me the book?
Woo-l (woo-al) më Seydou.	Call Seydou for me.
May më ndox.	Give me water.

Jënd-ël më sigaret.	Buy me some cigaretts.
Wecci më.	Make change for me.
Balee-l më suma néég.	Sweep my room.
Tëj bunt bi.	Close the door.
Ubbi palanteer bi.	open the window.
Taal làmp bi.	Turn on the light.

*Special Expressions for Rural Focus

Rootal më ndox.	Fetch me some water.
Abal më carax.	Lend me some sandals.
Abal më sér.	Lend me a sarong.
Wan më wanag wi.	Show me the toilets.
Yobbu më Promotion Humaine.	Take me to Promotion Humaine
Bindël më leetar.	Write a letter for me.
May më asporo.	Give me some aspirins.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.
______________.	______________.

2. Indirect Questions

In formal situations you will find that these indirect ways of asking questions are always preferred.

Biró Corps de la Paix, sore-në fi?	Is the Peace Corps office far from here?
Soxnë si, post bë laa-y laajte.	Madam, I'm asking (looking) for the post office.

*Special Vocabulary for Rural Focus

Kër sëriñ bi, fu mu nekk fii? Mbadaxun Njagañaw	Where is the "marabout's" house? (Fii adds the send of "around here", "in the neighborhood/area"...)
Kër prefet bi sore-në fi?	Is the Prefet's house far from here?
Jakka ji	mosque
Jàngu bi	Koranic school
Santar sosyaal bi	social center
Doo më baal jottëli më peel bi.	Can you please hand me the shovel.
marto bi.	hammer.
pont yi.	nails.
jaasi ji.	hatchet.
Xam-u-loo fi ku tudd Moussa Ndiaye?	You do not know (you don't happen to know) someone by the name of Moussa Ndiaye.

Ku is a relative pronoun. See note 7 this Chapter in the Grammar section for additional details.

3. Terms of Directions

Nouns:	Ci sa ndeyjoor	on your right
	ci sa càmmooñ	on your left
	ci gannaw	behind
	ci kanam	in front
	wet-u	next to
	mbedd mi	the road
	ci suuf	under
Verbs:	laajte	to ask
	jaar	to go by/ to pass
	tallal and jubël	to go straight
	dellu	to go back
	topp	to follow
	wëri	to go around
	àgg	to arrive
	jàdd	to turn
Expressions:	mungi ci kanam	it's in front
	mungi sa ndeyjoor	it's on your right
	jubël-ël bë àgg	go straight until you get there
	tallal-al bë àgg	go straight until you get there
	wëri-l	go around
	jaaral nii	go this way

4. Money -- Xaalis

a. Numbers

Before taking up the study of money, the numbers 1 to 10 and 10 to 100 are introduced:

benn	1	juróóm benn	6
ñaar	2	juróóm ñaar	7
ñett	3	juróóm ñett	8
ñent	4	juróóm ñent	9
juróóm	5	fukk	10

fukk ag benn (ten and one)	11	ñaar fukk (two ten)	20
fukk ag ñaar	12	ñaar fukk ag benn	21
fukk ag ñett	13	ñaar fukk ag ñaar	22
fukk ag ñent	14	ñaar fukk ag ñett	23
fukk ag juróóm	15	ñaar fukk ag ñent	24
fukk ag juróóm benn	16	ñaar fukk ag juróóm	25
fukk ag juróóm ñaar	17	ñaar fukk ag juróóm benn	26
fukk ag juróóm ñett	18	ñaar fukk ag juróóm ñaar	27
fukk ag juróóm ñent	19	ñaar fukk ag juróóm ñett	28
		ñaar fukk ag juróóm ñent	29

fanweer	30	ñent fukk	40
fanweer ag benn	31	ñent fukk ag benn	41
fanweer ag naar	32	ñent fukk ag ñaar	42
fanweer ag nett	33	ñent fukk ag ñett	43
fanweer ag nent	34	ñent fukk ag ñent	44
fanweer ag juroom	35	ñent fukk ag juróóm	45
fanweer ag juroom benn	36	ñent fukk ag juróóm benn	46
fanweer ag juroom naar	37	ñent fukk ag juróóm ñaar	47
fanweer ag juroom nett	38	ñent fukk ag juróóm ñett	48
fanweer ag juroom nent	39	ñent fukk ag juróóm ñent	49

Notice the irregular form fanweer for 30. This word is formed by the Wolof fan which means day and weer which means month = the number of days in a month.

juróóm fukk	50	téeméér	100
juróóm benn fukk	60		
juróóm ñaar fukk	70		
juróóm ñett fukk	80		
juróóm ñent fukk	90		

b. Counting Money

The monetary unit in Senegal is the franc C.F.A. (communauté financière africaine). The CFA is used in about ten other African countries (all are former French colonies). Currently the CFA is pegged to the French franc at a fixed rate of 50 francs CFA to 1 French franc. Francs CFA exists in coins of 1, 2, 5, 10, 25, 50 and 100, and bills of 500, 1,000, 5,000 and 10,000. The names of the coins are:

fiftin (also fistin)	1 franc CFA
duubël	2 francs CFA
dërëm	5 francs CFA
ñaar-i dërëm	10 francs CFA
juróóm-i dërëm	25 francs CFA
fukk-i dërëm	50 francs CFA
ñaar fukk-i dërëm	100 francs CFA

When there is no ambiguity, the term dërëm is usually omitted. This is especially true after 100. You will hear more often ñaar fukk instead of ñaar fukk-i dërëm.

Notice also the -i- between the number and dërëm. This -i- is a linker and indicates a relationship between the number and the object counted. This is true not only for money but for counting any object.

With ñaar the -i- is optional and that's why you often hear:

ñaar dërëm   ñaar fukk and ñaar fiftin

Furthermore, in rapid speech, ñaar dërëm is pronounced ñàddërëm.

In compound numbers ending with 5 - dërëm as in 155 francs CFA, where the term dërëm alone would be used, it is replaced by the number benn, thus:

fan weer-i dërëm ag benn	155 francs CFA

or simply,

fanweer ag benn	155 francs CFA
ñent fukk ag benn	205 francs CFA

When the number of CFA is not divisible by 5 = convertible into dërëm -- an expression for the remaining 4 francs CFA or less is added after the number of dërëm and the two expressions are linked by ag which in this case translates plus.

dërëm ag duubël	7 francs CFA
ñàddërëm ag fiftin	11 francs CFA
ñett-i dërëm ag ñent-i fiftin	19 fracs CFA

CULTURAL NOTES

ASKING FOR AND GIVING DIRECTIONS AND ORDERS

Senegalese people rarely say "I don't know" when asked directions. A typical answer could go something like: Go to that corner, turn left and ask the people who are sitting there.

Another practice is to refer you to women, street vendors, or the local "naar shop". Those people usually know everyone in the neighborhood.

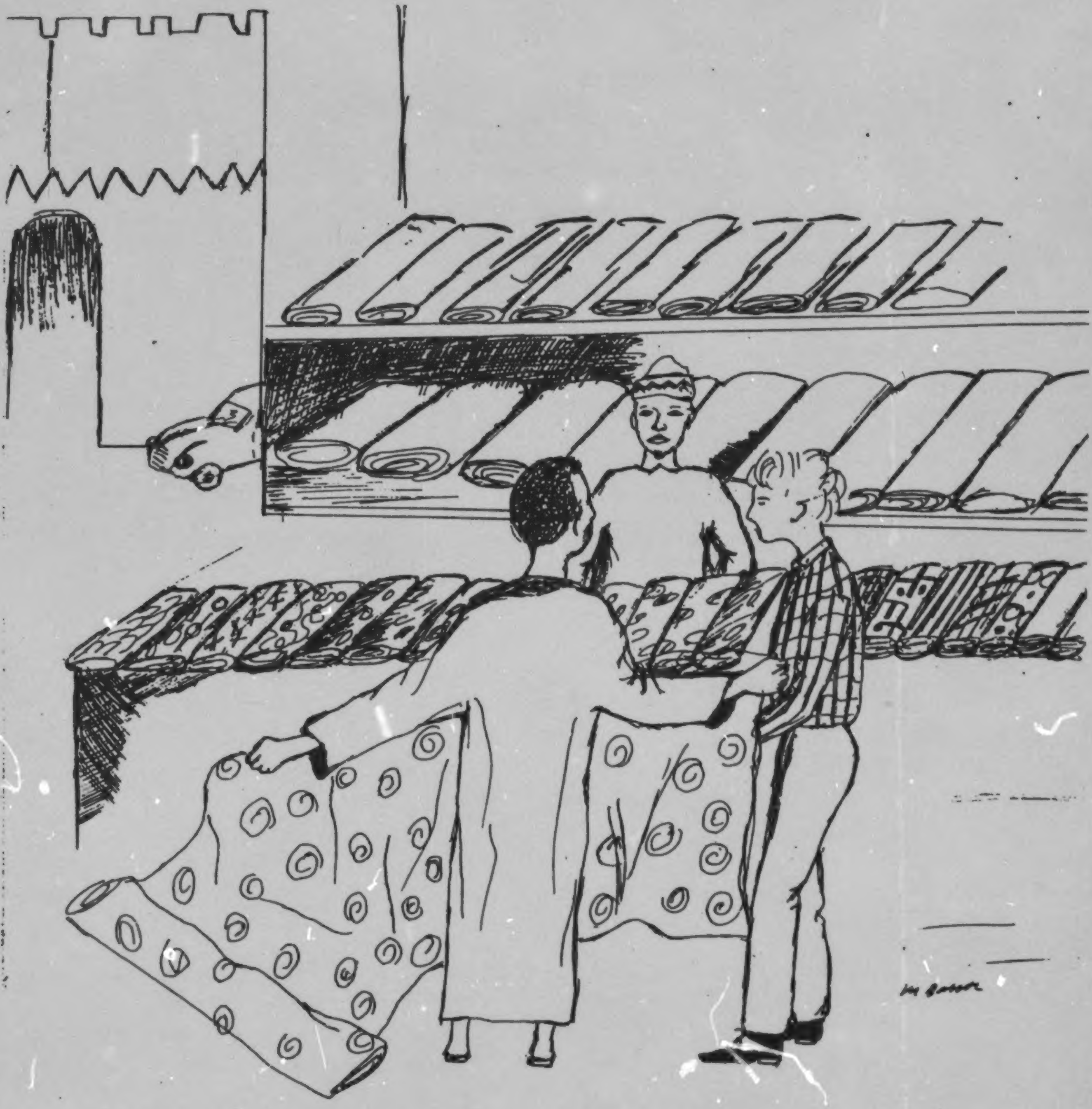
Even when you are lost, tired, frustrated, be sure and not forget to greet people before asking for directions.

Don't feel funny about asking kids to do things for you. It's totally accepted in Wolof culture. If you do send a kid on an errand, a neexal (reward) is not necessary but is always appreciated. Occasionally rewarding them for their help in the form of anywhere between 5 to 25 francs, whatever you feel would be appropriate.

In formal situations, the indirect way of asking questions is preferred.

Avoid saying "So and so told me....." this is considered very rude and improper in the Wolof culture. Wolofs would say something like "I have heard....." "Déggnaa......"

In asking questions in general, Wolof people find it very rude to ask, or being asked certain types of questions. These include questions like: How many brothers and sisters do you have? What do your parents do? The first is certainly due to beliefs forbidding the counting of human beings. In fact, when Wolof people are faced with the necessity of counting people, they use the term "Bant (or xalimë) maam yallah" which translates "God's bit of wood".



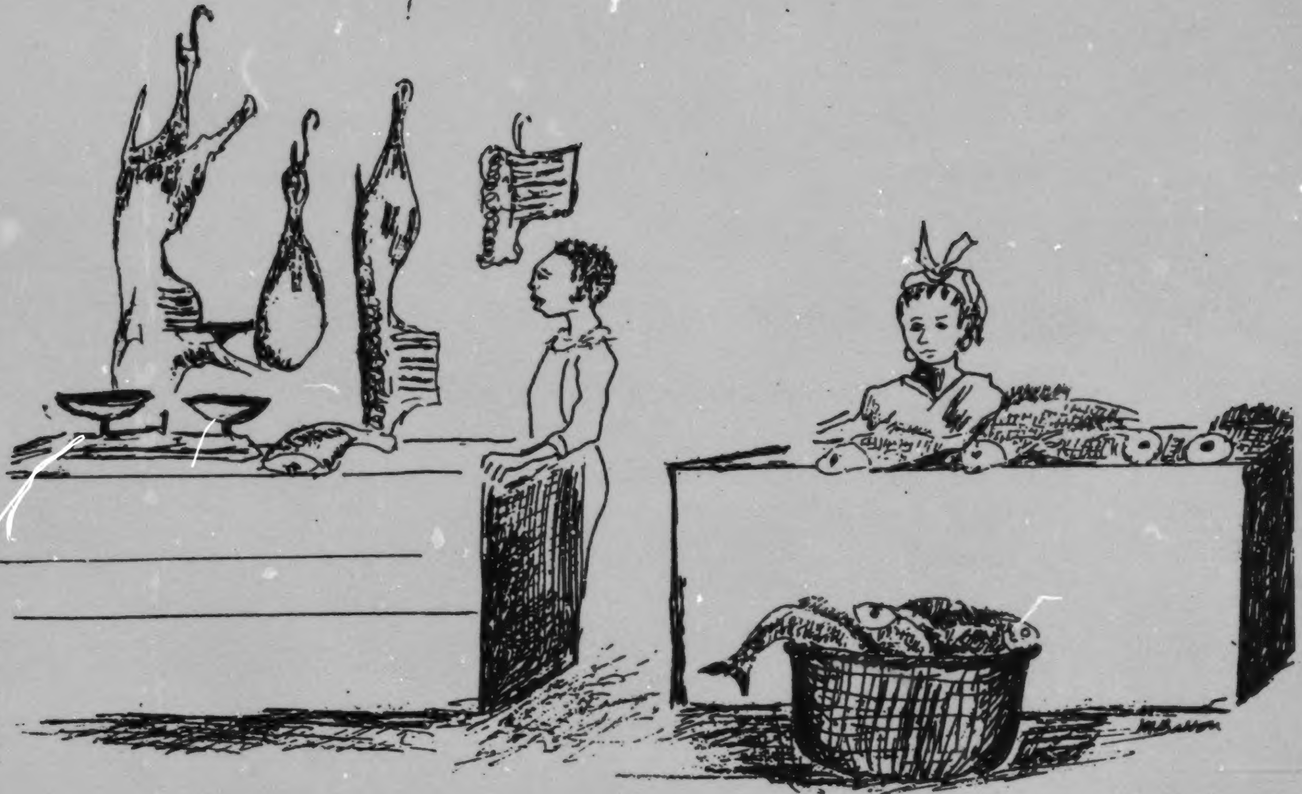
SECTION II: DIALOGUES

JËND PIIS

Ñenteel-u Waxtan
Fourth Conversation
Quatrième Conversation

John ag Samba ñungi jëndël yaay-u John piis, ci marse Sandaga.
John and Samba are buying a piece of material for John's mother in the Sandaga market.
John et Samba achetent du tissu pour la mère de John, au marché Sandaga.

JOHN:	Jàmm ngë-am?		
JAAYKAT:	Jàmm rekk, alhamdulilaay!		
JOHN:	Ana waa kër gë?		
JAAYKAT:	Ñunga fa!		
SAMBAA	Meetar, ñaata?	How much is a meter?	C'est combien le mètre?
JAAYKAT:	Ban piis ngë wax, bu buló bi walla bu weex bi?	Which material are you talking about, the blue or the white one?	De quel tissu parlez-vous, du bleu ou du blanc?
SAMBA:	Bu buló bi laa wax.	I'm talking about the blue one.	Je parle du bleu.
JAAYKAT:	Meetar, tééméér.	500 CFA, the meter.	500 CFA le mètre.
SAMBA:	Dafa jafe torop waay, wàñi ko.	It's too expensive, won't you lower the price.	C'est trop cher, abaissez le prix.
JAAYKAT:	Ñata ngë fay?	How much do you pay? (want to)	Combien (voulez) vous payez?
SAMBA:	Juróóm ñett fukk laa fay.	I pay 400 CFA. (How about 400 CFA.)	400 CFA (je vous offre.)
JAAYKAT:	Loolu tuuti-në, yokk-al tuuti. Fay-al juróóm ñent fukk.	It's too low, raise it a little. Pay 450 CFA.	C'est trop bas, augmentez un peu. Payez 450 CFA.
SAMBA:	Baax-në.	That's good. (It is...)	C'est bien.
JAAYKAT:	Ñaata meetar ngë bëgg?	How many meters do you want?	Combien de mètres voulez-vous?
SAMBA:	Jaay-më ñaar-i meetar.	Sell me three meters.	Vendez-moi trois metres.
JAAYKAT:	Am!	Here!	Tenez!
SAMBA:	Am ngë weccit-u ñaar-i tééméér?	Do you have change for 1000 CFA?	Avez-vous la monaie de 1000 CFA?
JAAYKAT:	Waaw, indi-l! Am sa weccit.	Yes, give (it) to me. Here's your change.	Oui, donnez (le) moi. Voici votre monaie.



*Ñenteel-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

Les dialogues suivants portent sur l'achat de differentes marchandises. Le coordonnateur peut les utiliser separement ou en conjonction avec une sortie.

The following dialogues are based on market situations and deal with buying specific items. The Language Coordinator might use them separately or in conjunction with an "outing" exercise.

Màngi jĕnd yàpp.		Buying meat.	Chez le boucher.
	(Nuyŏŏ)	(Greetings)	(Salutations)
A:	Kiló xar, ñata?	How much is a kilo of mutton?	Combien coûte un kilo de mouton?
	....(nag)		
B:	Kiló, tẽẽmẽér ag juróõm ñent fukk.	950 CFA the kilo.	950 CFA le kilo.
A:	Tẽẽméér ag jurõõm ñent! Aka jafe!	950 CFA! How expensive!	950 CFA! C'est cher!
B:	Yàpp, dafa ñàkk, mootax.	It's because there is a shortage of meat.	C'est parce qu'il y-a une penurie de viande.
A:	Doo ko wàññi?	Won't you lower the price?	Voudrez-vous diminuer le prix?
B:	Anx kay,[1] fay-al tẽẽméér ag jurõõm ñentt fukk.	Yes, pay 900 CFA.	Si, payez 900 CFA.
A:	Baax-në, jox më ñaar-i kilo.	It's good. Give me two kilos.	C'est bien, donnez moi deux kilos.

---

[1] Yes to a negative question.

Màngi jënd jën.		Buying fish.	Au marche de poisson.
	(Nuyóó)	(Greetings)	(Salutations)
A:	Jën wi nag tëll ñata?	And the fish how much is a piece?	Et le poisson c'est combien le morceau?
B:	Tëll ñent fukk.	200 CFA the piece.	200 CFA le morceau.
A:	Bëgg-u-lóó juróóm benn fukk, ñaari tëll yi?	How about (Don't you want) 300 CFA for two pieces?	Voulez-vous 300 CFA pour les deux morceaux?
B:	Loolu tuuti-në yokk-al sa loxo.	That's too little, raise your price(hand).	C'est peu. Augmentez le prix (main).
A:	Fay-naa lë juróóm ñaar fukk.	I'll pay you 350 CFA.	Je vous paye 350 CFA.
B:	Baax-ul, wante indi-l.	It's not good, but give me (the money).	Ce n'est pas bon, mais donnez moi (l'argent).
Waxaale.		**Bargaining.**	**Marchander.**
JAAYKAT:	Suma(sama) xarit, kaay më*jaay lë jën!	My friend, come buy some fish from me! (Come so that I can sell you some fish.)	Mon ami, venez acheter du poisson! (Venez que je vous vende du poisson.)
AMINATA:	Mbaa jën yi bees-nëñu?	I hope the fish are fresh?	J'espère que les poissons sont frais?
JAAYKAT:	Waaw, waaw. Tann-al bu lë neex.	Yes, yes. Choose whichever one you want (pleases you).	Oui, oui. Choisissez celui que vous voulez (qui vous plait).
AMINATA:	Coof bi, ñaata?	How much is the "coof"?	Combien coûte ce "coof"?
JAAYKAT:	Boobu, tééméér ag ñent fukk.	That one (costs) 700 CFA.	Celui-la (coute) 700 CFA
AMINATA:	Def-al më kó tééméér, më jënd leneen.	Sell it to me for 500 CFA and I'll buy something else.	Vendez le moi à 500 CFA et j'achète autre chose.
JAAYKAT:	Fay-al! Më waas-al lë ko?	Pay! Do you want me to scale it for you?	Payez! Voulez-vous que je vous l'écaille?
AMINATA:	Waaw, màngi dellu-si léégi.	Yes, I'll be right back.	Oui, je reviens tout de suite.

*Do not confuse this më with the object pronoun më. See grammar note 3. This më has the meaning of "let me". This special construction will be taken later.

	Ci butig-u naar bi.	At the "naar" shop.	Chez le "naar".
	(Nuyóó)	(Greetings)	(Salutations)
ABLAYE:	Naar bi, am-ngë "Golden"?	"Naar", do you have a "golden"? (drink)	Naar, avez-vous de la boisson "golden"?
NAAR BI:	Waaw. Bu mag walla bu ndaw?	Yes. A large or small one?	Oui, une grande ou une petite?
ABLAYE:	Bu ndaw laa bëgg. Mbaa sedd në?	I would like a small one. I hope it's cold?	Je voudrais une petite. J'espère que c'est bien glacé?
NAAR BI:	Sedd në bu baax.	It's very cold.	C'est très bien glacé.

SECTION III: GRAMMAR

1. The verb "am"

Up to now, we have seen the verb am used as meaning "to have". There are other uses for am. The following are some:

a.

Am-në palaas ci kanam.	There is a place in front.
Am-në ñaar-i jigéén ci kër gi.	There are two women in the house.

In this instance am has the meaning of the English there is/there are. Notice that unlike English, Wolof uses the singular form am-në for both singular and plural. This is very similar to the French il y a.

b. Am used to express age.

Fanweer-i at laa am.	I am 30 years old.
or,	
Am-naa fanweer-i at.	I am 30 years old.

c. To indicate the length of time one has spent in a place.

Example:

Moom, am nĕ fi ñaar-i weer.	He has been here for 2 months. (Literally: He has 2 months here.)
Be n weer lĕñu fi am.	We have been here for a month.

d. Command form.

Am sa weccit!	Here's your money/change.
Am!	Here/hold this/take this, etc.

2. The particle "di"

As indicated earlier (see footnote on page 50), it's difficult to give one particular meaning to the particle -di. One of the most common explanations of -di is to describe it as an auxiliary verb. More uses of -di as an auxiliary verb will be seen in coming lessons but for now concentrate on the following points:

a. Di is often realized as -y-

Example:

Dakar laay-y dem.	I'm going to Dakar. (In some areas, as in St. Louis, the use of laa-di is retained.)
Loo-y def?	What are you doing?

b. Di is usually placed before the verb. It indicates that the action referred to by the verb is incomplete.

c. Meaning of "to be"

When di is combined with the independent pronouns (see page 7), it has the meaning of "to be".

Examples:

Maa-y Moussa.	I am Moussa.
Yaa-y jàngalekat bi.	You are the teacher.

This use of the particle di will be taken up later, when we study the subject emphasis. Notice the negative counterpart of di (see note 6.)

Lii du siis.	This is not a chair.
Man, du-më Americain.	I'm not American.

The totality of the forms are seen in the paradigms below:

Affirmative			Negative		
Singular	Plural		Singular	Plural	
Maa-y	Ñoo-y	1st per.	Dumë	du-ñu	
Yaa-y	Yéénë-y	2nd per.	Doo	Du-ngeen	+ noun
Moo-y	Ñoo-y	3rd per.	Du	Du-ñu	

d. With Object and Complement predicator

When used with the object and complement predicator lë di is always attached to it. (See note 4 page 50.)

3. Object Pronouns

Just like English, Wolof has separate forms for pronouns used as subjects and as objects. In English, the subject form for the first person singular pronoun is "I" while the object form is "me". The second person form "you" is the same whether used as a subject or an object. In Wolof, also, special forms exist for pronouns used as objects. Two of these forms are identical with each other; the 2nd and 3rd persons plural. There are also two forms that are identical with forms used as subjects (see page 7), these are the 1st person singular and plural. The object pronouns are:

	Singular	Plural
1st	më	ñu
2nd	lë	leen
3rd	ko	leen

Examples of these object pronouns are:

Jaay më ñaar-i meetar.	Sell me two meters.
Jox ko xaalis bi.	Give him the money.
Jottëli leen peel bi.	Hand them over the shovel.

The third person singular ko is realized as kë in rapid speech. Object pronouns usually preced the verb. Ambiguity can exist with the second and third person plural leen, thus the sentence:

Gisnë leen. Can mean either: "He has seen you." (pl) or "He has seen them."

In that case, one way of avoiding the confusion is the replace the pronoun with an independent pronoun followed by the particle lë as discussed in note 4, page 50. Thus the sentence can be either:

Ñoom lë gis.	lit:	They, it is (that) he has seen.

or,

Yéẽn lë gis.	lit:	You, it is (that) he has seen.

Furthermore, it is possible to have an ambiguity involving both the subject and object pronouns. Consider the sentence:

Xam-nëñu leen.

Nëñu can be either 1st or 3rd person plural of subject pronoun and the object pronoun leen can either be 2nd or 3rd person plural. The sentence then can mean: "we know you(pl)" "they know you(pl)", "we know them" or "they know them"

Here again, using the independent pronoun will help clarify a subject and object ambiguity. So the sentence can be rephrased as:

Ñun, yéẽn lëñu xam.	We know you.	((As for) us, it's you we know.)
Ñoom, yéẽn lëñu xam.	They know you.	((As for) them, it's you we know.)
Ñun, ñoom lëñu xam.	We know them.	((As for) us, it's they we know.)
Ñoom, ñoom lëñu xam.	They know them.	((As for) them, it's they we know.)

4. Imperative with Object Pronouns

When an object pronoun is used with the imperative form there is a difference depending on whether the singular or the plural is used. In the plural, the imperative marker leen is kept so.

Jox-leen më ñaar-i téeméer.	(You, pl.) give me 1,000 CFA.
Indi-leen ko fii.	(You, pl.) bring him (it,her) here.

But, when the imperative singular is followed by a direct object pronoun, the marker al is omitted and just the infinitive is used followed by the pronoun, thus the sentences:

Ẁañi ko.	(You, sing.) Lower it.
Jaay më ñaar-i meetar.	(You, sing.) Sell me three meters.
Jox ñu ñent-i kiló.	(You, sing.) Give us four kilos.

5. Other use of the particle "-al"

As we saw earlier, the particle -al (or ël) is used to form the imperative singular. Another function of the particle is to indicate a relation of benefaction between the subject of the verb and some third party(ies). This function can be seen in the following sentences:

Ñungi jëndël yaay-u Mel piis.	They are buying material for Mel's mother.
Doo më wool (woo-al) Tapha.	Won't you call Tapha for me.
Fayal-në Moussa paas.	He has paid the fare for Moussa.

6. The predicator -dafa with Stative Verbs

In the sentences:

Dafa jafe torop waay.	It's too expensive.
Dama tàng.	I'm hot.
Dafa liw.	It's cold.

The particle dafa (see paradigm below for all forms) is a predicator whose functions will be studied in greater length further. In this chapter, only its use with stative verbs is introduced. The predicator dafa precedes the verb it modifies and has the same function as the marker -ne (note I. b., page 48). Using the same examples we had (see page 49), we can express the same ideas in the sentences:

Dañu am xaalis.	We have money.
Ceeb bi dafa neex.	The rice is good.
Añ bi dafa sedd.	The lunch is cold.

The semantic difference between dafa tàng and tàng në is that while both translate "it ishot", the former has the added meaning of "it's because it's hot" while the latter has the sense of "It has become hot".

	Singular	Plural
1st	dama	dañu
2nd	dangë	dangeen
3rd	dafa	dañu

7. Relative pronouns

In Wolof relative pronouns are formed from the definite articles (see 6. b., page 52). The vowel -u is added to the appropriate consonant indicating the right class of the noun. Thus, the relative pronoun for këer (g.) is gu, for jigéén (j.) is ju for piis (b.) is bu.

Examples of relative pronouns can be seen in sentences like:

> Bu buló bi, walla bu weex bi.
>
> Butéél bu ndaw laa bëgg.
>
> Jigéén ju njool ji, Cumba lë tudd.

In connection with the interrogative words studied so far, notice the following parallels:

ban?	Which one?	-	Bu nuul bi.	The (thing) black one.
fan?	Where?	-	Fu sore fë.	The (place) far away one.
kan?	Who?	-	Ku njool ki.	The (person) tall one.
lan?	What?	-	lu weex li.	The (thing) white thing.

An understanding of these pronouns will help you better assimilate relative clause formation in Wolof which will be presented later.

SECTION IV: QUESTIONS

John, mungi jënd piis?
Samba, mungi jënd piis?
John ag Samba, piis lëñu-y jënd?
John, lu muy jënd?
Yow nag, loo-y jënd?
John ag Samba, ñaata piis lëñu-y jënd?
Yow ag sa xarit lan ngeen di jënd ci butig bi?
Piis bu buló bi jafe në?
Piis bii dafa jafe, walla dafa yomb?
Sa montar bi, jafe-në?
Ñaata lë-y jar?
Ana waa kër gë?
Yàngi jënd piis?
Piis ngë-y jënd walla dàll?
Meetar ñata?

Practice various questions concerning money, such as:

Am ngë weccit-u junni.
Ñaata ngë am léégi?
Ñaata ngë-y am bés bu nekk.
etc.

*Supplementary questions for rural focus.

Kilo xar ñata?
Lu tax yàpp jafe?
Jën jafe-në ci Dakar?
Jafe-në ci Amerik?
Golden ñata?
Coca cola ñata?
Beer nag?
Beer bu ndaw ngë bëgg walla bu mag?
Bu mag ñata?
Mbaa sedd në.
Àll bi am-në coca cola?

SECTION V: PROVERBS AND SAYINGS

1. Boroom làmmiñ du réér.

2. Wax loo xam, def lōṓ mën, sōṓ tëddéé nelaw.

3. Ku lë mag ëpp lë av sagar.

4. Jigéén, soppal te bul wóólu.

5. Buur du mbokk.

SECTION VI: WRITTEN EXERCISES

Ban piis ngë wax? ____________________

It's too low, raise it a little. ____________________

Sell me some material. ____________________

Do you have change for 1,000CFA? ____________________

Do you have change for 100 CFA? ____________________

Which material do you like? ____________________

It's not good. ____________________

It's too expensive. ____________________

Lower the price. ____________________

What are you buying? ____________________

How many meters do you want? ____________________

There's a shortage of meat. ____________________

Pay 2,000 CFA ____________________

How much is the fish? ____________________

I'll pay you 500 CFA. ____________________

Give me the fish. ____________________

I'll be right back. ____________________

I'd like a small one. ____________________

It's very cold. ____________________

I've been here a month. ____________________

I'm 22 years old. ____________________

I'm going to Rufisque. ____________________

How old is your mother? ____________________

Where is your father? ____________________

Do you have sandals? ____________________

VOCABULARY FOR CHAPTER IV

WOLOF	ENGLISH
abal	to lend
aka !	how/what
"ambassade" (b.)	Embassy
anx kay	yes (only used in response to a negative question)
asporo (b.)	aspirin
baal (st.)	to excuse, to forgive
baar (b.)	bar
baax-u-l	it's not good
bale	to sweep
bale (g.)	broom
ban?	which one?
bàŋk (st.)	to be broke
bàyyi	to go farm
bees (st.)	to be fresh/new
bëgg (st.)	to want
bële	that/that one
bérëb sàŋam	such and such a place
bés (b.)	day
bind	to write
boobu	that one
buló (st.)	to be blue
butéél (b.)	bottle
butig/bitig (b.)	shop/store
càmmooñ	left (hand)
carax (b.)	sandals
coof (b.)	(a kind of fish - same family sea bass/cod)
"corps de la paix"	Peace Corps
dafa	it is
dellu/delloo	to come back, to go back, to return
dispañseer (b.)	dispensary
doo	2nd pers. sing. negative of di
duubël	2 francs CFA
fanweer	thirty
fanweer-i dërëm	one hundred and fifty (CFA)
fay	to pay
fiftin (b.)	one franc (CFA)
fu	where
fu-mu	where (short form in questions - see page 51)
fukk	ten
fukk-i dërëm	fifty francs (CFA)

gaar (b.)	train station
gannaaw	behind, back
garaas (b.)	taxi station
gëmméntu	to be tired
jaar	to pass
jaaro (b.)	ring
jaasi (j.)	hatchet
jaay	to sell
jaaykat (b.)	seller/vendor
jàdd	to turn
jafe (st.)	to be hard/to be expensive
jàkka (j.)	mosque
jàngu (b.)	koranic school
jënd	to buy/to purchase
jottëli	to hand to/to pass to someone
jox	to give/to hand
jubël (tallal)	to go straight
junni	five thousand francs (CFA)
juróõm benn-i dĕrëm	thirty francs (CFA)
juroõm-i dĕrëm	twenty-five francs (CFA)
juróõm ñaar (i) dĕrëm	thirty five francs (CFA)
juróõm ñent fukk	four hundred fifty francs (CFA)
juróõm ñett fukk	four hundred francs (CFA)
kaas (b.)	glass/cup
ko	it/her/him
koñ (b.)	street, intersection, corner
leetar (b.)	letter
lekool, lekool (b.)	school
liw (st.)	to be cold
loolu	that, that thing
loxo	when used in discussing money it means the price
lutax	why
mag	to be large/big/old
marse (b.)	market
marto (b.)	hammer
mbedd (m.)	street
mboq (m.)	yellow, corn
meetar (b.)	meter
mootax	because/that's why

naar (b.)	a Mauritanian
ñaar fukk-i dërém	one hundred francs (CFA)
ñaar(i) dërëm or ñaddërém	ten francs (CFA)
ñaar(i) fiftin	two francs (CFA)
ñaar-i tēeméér	one thousand francs (CFA)
ñaar-i téēméér-i dërëm	
ñaddërëm	ten francs (CFA)
ñaar(i) dërëm	
nag	and
ñàkk	to be missing/to have a shortage
ndaw (st.)	to be small
neexal	a reward
nële	there, that
ñent-i fiftin	four francs (CFA)
ñett-i dërëm	fifteen francs (CFA)
ñett-i fiftin	three francs (CFA)
nii	this way
ñuul (st.)	to be black
paket (b.)	package
palenteer (b.)	window
peel (b.)	shovel
piis (b.)	material/cloth
pont (b.)	nail
post (b.)	post office
robb (b.)	dress
root	to fetch water
rootal	to fetch water for someone
sandarmëri	special police force in Senegal
seet	to look for, to see, to visit
seetlu	to examine
sob (st.)	to be nosy
sonn (st.)	to be tired
sore, sori (st.)	to be far (in distance)
tallal (jubël)	to go straight
tann	to pick/to choose
tawat (st.)	to be sick
tayal (st.)	to be lazy
tàyyi (st.)	to be tired
téeméér	one hundred
téēméér-i dërëm	five hundred francs (CFA)
tëj	to close, to lock
tëll	a piece (of fish)
topp	to follow
ub	to close
ubbi	to open

waas	to scale
wan	to show
wàñi	to reduce/to lower/to diminish
waxaale	to bargain/bargaining
wecci	to make change
weccit (w.)	change
weex (st.)	to be white
weex (b.)	white
welo (b.)	bike
wër	to circle
wëri	to go around
wert (st.)	to be green
woo	to call
woote	to call someone
wut	to look for

xam (st.)	to know
xonq (st.)	to be red
xonq (b.)	red

yàkkamti (st.)	to be in a hurry
yóbbu	to take, to bring
yokk	to raise, to add
yomb (st.)	to be easy/to be priced reasonably

CHAPTER V

SECTION I: ACTION VERBS

This chapter introduces the study of some "action" verbs. These verbs are in general verbs describing different activities of the day. We also present the study of time. Notice that, in rural areas especially, the "times of prayers" are more important in daily living. Time references are based on these as opposed to the hour of the day.

1. "Action" verbs

yeewu	to wake up
jóg	to get up
sangu	to shower
solu	to get dressed
ndékki	to have breakfast
duggi marse	to go (shopping) to the market
xëy	to go to work in the morning
dem dëkk bë	to go to town
liggéey	to work
ñibbi	to go home
wàcc	to get off work
añ	to have lunch
naan àttaaya	to drink tea
noppëléku	to rest
gont(u)	to go to work in the afternoon
dem garaŋ palaas	to go to the "chatting" place
seeti sumay xarit	to go see my friends
nuyu-ji (nuy ji) nit ñi	to go say hello to friends
naan-i attaya	to go drink tea
waxtaan-i	to go to chat (with friends)
damyé-ji	to go play chess
doxaan-i	to court someone
doxantu-ji	to go for a walk
taal-i reer	to go cook dinner

*Special Vocabulary for Rural Focus

bay	to cultivate
gub	to cut (collect) grass/plants, to harvest
góób	
ji gerte	plant peanuts
ji dugub	plant millet
ji mboq	plant corn
ji ñàmbi/pullóóx	plant manioc
ji ñebbe	plant blackeyed peas
wal	to pound a grain until it becomes flour
soq	to pound a grain to remove the hull
dëbb	to pound
ràbb	to weave
rëbb	to hunt

2. Asking and Telling the Time of Day

Ban waxtu moo jot?	What time is it?
Ñaari waxtu moo jot.	It's two o'clock.
Ñenti waxtu des-në tuuti.	It's a little before four o'clock.
Tisbaar paase-në.	It's after two in the afternoon.
Midi jot-në. walla Midi moo jot.	It's noon.

3. Seasons of the Year

In Sénégal, there are only two seasons. One dry season "noor" and one rainy season "nawet". Noor usually starts at the beginning of the year and ends in May or June when the rains start.

4. Time in Wolof

The following represents a summary of expressions of time in Wolof:

BES FAN YI	DAYS OF THE WEEK	LES JOURS DE LA SEMAINE
Altiné	Monday	Lundi
Talaata	Tuesday	Mardi
Àllarba	Wednesday	Mercredi
Alxamis	Thursday	Jeudi
Àjjuma	Friday	Vendredi
Aseer (Samedi)	Saturday	Samedi
Dibéér (Dimaas)	Sunday	Dimanche

WEER	MONTH	MOIS
AT	YEAR	ANNEE
ĀY BÉS	WEEK	SEMAINE

	TIME EXPRESSIONS	EXPRESSIONS DE TEMPS
tey	today	aujourd'hui
tey lë altiné tey altinē lë	today is Monday	aujourd'hui, c'est lundi
bërki démbb	day before yesterday	avant hier
bërkaati démbb	three days ago	il y a 3 jour
biig	last night	hier soir (nuit)
ëllëk/subë	tomorrow	demain
ëllëk ci guddi	tomorrow night	demain soir
gannaw/ginnaw ëllëk	day after tomorrow	après demain
gannawaati ëllëk	in three days	dans trois jour
su weer wi dee-we	at the end of the month	à la fin du mois
keroog	the other day	l'autre jour
ci kanam	later/in a while	plus tard/dans un instant
ci kanam tuuti	in a little while	dans un (petit) moment
sànq	a while ago	il y a un moment
saa	a brief lapse of time	un instant
ci saa si	right away	sur l'instant
sa yu nekk	everytime	chaque fois
bés bu nekk	everyday	chaque jour
bu yàgg	long ago	il y a longtemp
bu yaggul	not long ago	il n'y a pas longtemps

	TIME OF THE DAY	LES MOMENTS DE LA JOURNEE
bĕrset/bĕtset	daybreak	point du jour, petit matin
subĕ teel	early morning	tôt le matin
bëccëg	daylight	jour
yoor-yoor	around 10 a.m.	vers 10 h du matin
diggu bëccëg	in the middle of the day or in broad day light	en mi journéé ou en plein journéé
njolloor	around lunch time	vers l'heure du dejeuner
ngoon	afternoon	après midi
guddi	night, dark	la nuit
xaaju guddi	in the middle of the night	en pleine nuit

WAXTU JULLI	PRAYING TIME	HEURES DE PRIÈRE
tàkkusaan	around 4:30 - 5:00 p.m.	vers 4:30 - 5:00 de l'après midi
timis	around 6:00 p.m. and also sunset	vers 6:00 de l'aprè midi et aussi coucher du soliel
gee/geewee	after dinner	apres le diner
fajar/njël	dawn	l'aube
tisbaar	around 2 p.m.	vers 2 de l'après midi

CULTURAL NOTES

SOCIAL RELATIONSHIPS AND TERMS OF KINSHIP

mbokk	blood relative or spouse
baay	father - rural use - in urban Wolof this may have other connotations
Papë	father - from French Papa
ndey	mother - rural use
yaay	mother
bàjjan	father's sister
nijaay	mother's brother
rakk	younger sibling or parallel cousin
mag	older sibling or parallel cousin
doom	child - the father and all his brothers call all the children born to any of them "suma doom". The mother and all her sisters call all the children born to them "suma doom".
sët	grandchild or blood relative in grandchild's generation
sĕtaat	great grandchild or blood relative in great grandchild's generation
jarbaat	nephew/niece
maam	grandparent
maamaat	great grandparent
sééx	twin
càmmiñ	brother - used only by his sister
taaw	first born child
caat	last born child
yumpaañ/yimpaañ	uncle's wife
jĕkkĕr/sĕriñ/ boroom kĕr	husband
jabar/soxnë	wife
wujj	co-wife
goro	in-law and by extension all of spouse's relatives
wujj-pecergo	wives of brothers call one another
jiitlē	step, from the verb jiitu - to be in front
yaay-u jiitlé	step-mother
baay-u jiitlē	step-father
njaaboot/waa kĕr	family/household
kilifë/boroom kër	head of the household
dĕkkëndóó	neighbor
surgë	dependent - one who lives in household but who is not closely related to the head of the household
coro	girlfriend
far	boyfriend
xarit	friend

When it is necessary to distinguish the sex, the words "ju jigeen" for female and "ju góór" for male are added. To indicate older and younger brothers of one's father or husband, or elder and younger sisters of one's mother or wife, the words ju mag elder and ju ndaw younger are added to the appropriate terms. Examples:

Baay ju mag = father's elder brother

Jëkkër ju ndaw = husband's younger brother

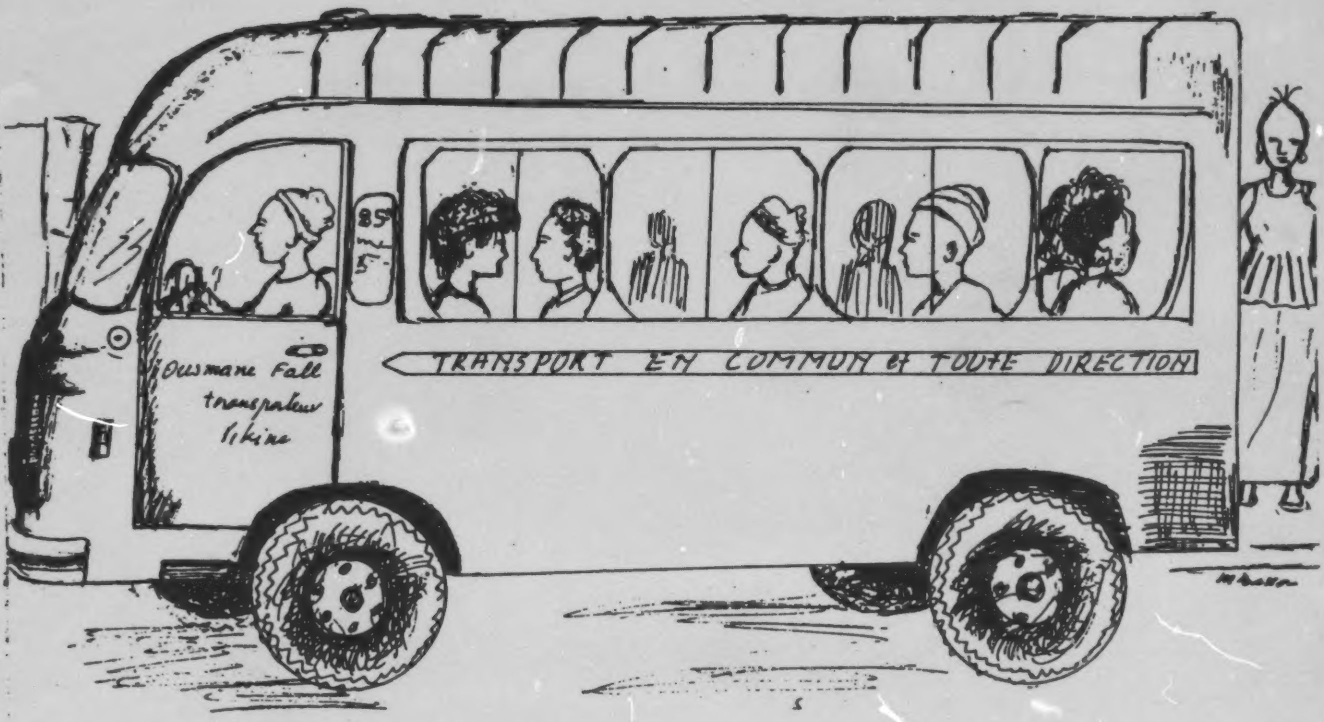
The terms *rakk* and *mag* have as their primary meaning, younger and older. When used with a personal pronoun *suma mag*, *sa rakk*, etc. they indicate in the first place a sibling, but they can also mark a collateral relationship on both the maternal and paternal sides. In urban areas they can indicate just an age differentiation. When a specific indication is necessary it has to be described in some such terms as "his father and my father were of one father", "her mother and my mother had the same fathers", etc.

Ndey, *yaay*, *baay*, *papë* and *maam* are used in addressing people of generations older than oneself., e.g., *suma ndey* my mother and with their names in referring to them *baay Ablaye* father Ablaye, *yaay Rokhaya* mother Rokhaya whether these people are kin or not.

A mother's co-wives and father's wives are also addressed as *ndey*. *Tantë* (from the French *tante*) is also used as a respectful term of address to an older woman and *nijaay* for an older man. Children are usually referred to and addressed to as: *xale bi* (one child) and *xale yi* (two or more children).

doom-u jittlé	step daughter/son
wujj-pecergo	wives of brothers call one another
aawa	1st wife
ñaareel	2nd wife
ñetteel	3rd wife
ñenteel, etc.	4th wife, etc.
waxambaane	young man
ngor	nobility
gor	noble
njaam	slavery
jaam	slave

Peace CORPS OFFICE


85
5
Ousmane Fall
transporteur
Pikine
TRANSPORT EN COMMUN et TOUTE DIRECTION

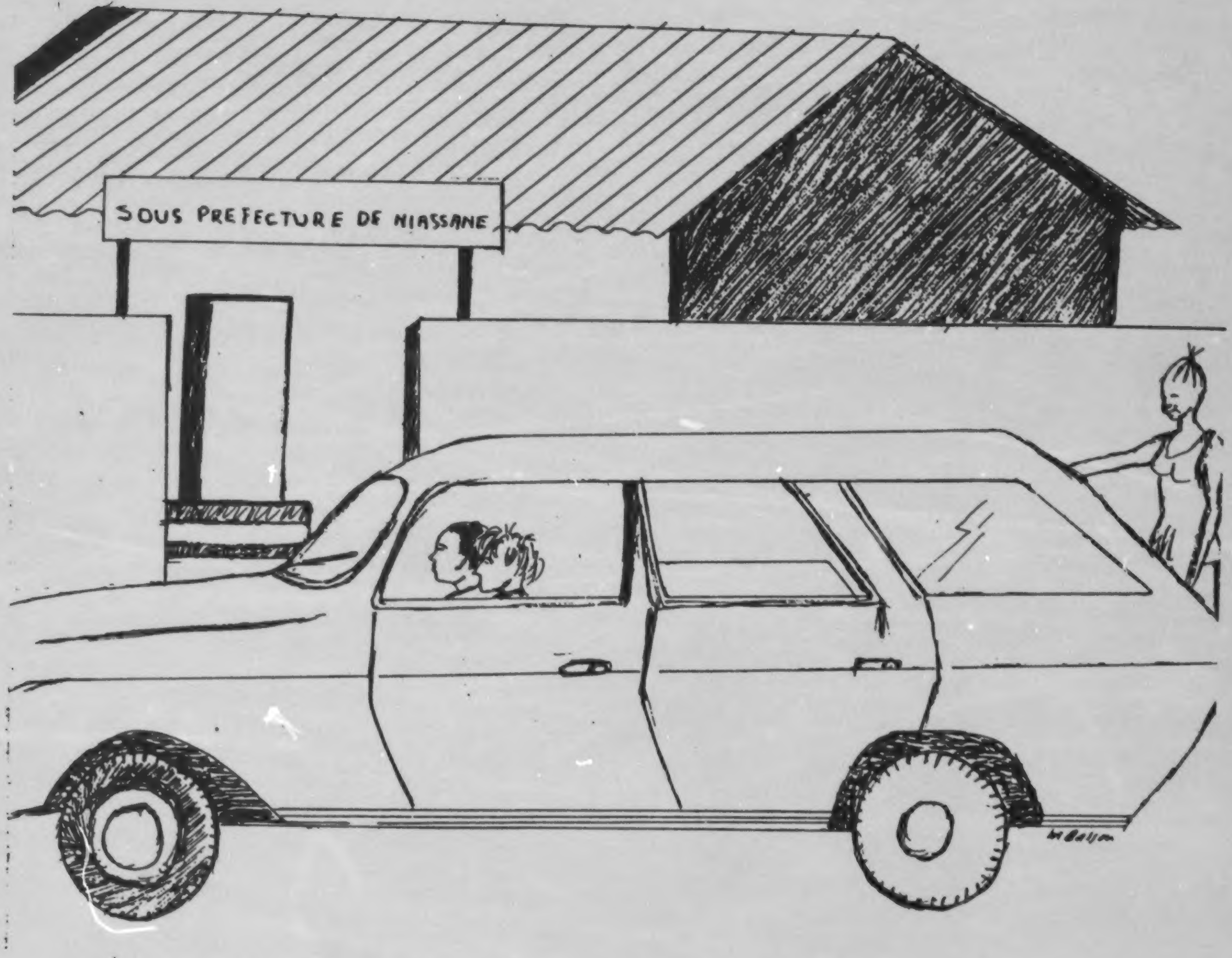
SECTION II: DIALOGUES

SEETI XARIT CI CORPS DE LA PAIX

Juróóméél-u Waxtaan
Fifth Conversation
Cinquième Conversation

John ag Samba ñungi dem seeti benn xarit-u John bu bokk ci "corps de la paix Americain". Kaar bangi taxaw ci fë ruus bi. Aminata gis-në mag-am ag John ñu toog ci biir kaar bi.
John and Samba are going to visit a friend of John's who is a member of the American Peace Corps. The bus is waiting at a red light. Aminata sees her older brother and John sitting in the bus.
John et Samba vont rendre visite à un ami de John qui est membre du corps de la paix Americain. Le car stationne au feu rouge. Aminata voit son grand frère et John assis dans le car.

AMINATA:	Samba, John, fan ngeen jëm?	Samba, John, where are you going?	Samba, John, où allez-vous?
SAMBA:	Alléés Coursin lëñu jëm.	We are going to Allees Coursin.	Nous allons aux Allées Coursin.
AMINATA:	Lu ngeen di wuti foofu?	What are you going to look for (do) there?	Qu'est-ce que vous allez chercher (faire) là-bas?
SAMBA:	Benn xarit-u John lëñu-y seeti.	We are going to see a friend of John's.	Nous allons voir un ami de Mel.
AMINATA:	Xarit-am naka lë tudd?	What is his friend's name?	Comment s'appelle son ami(e)?
SAMBA:	Xam-umë turam wante John xam-në ko.	I don't know his name but John does.	Je ne sais pas son nom, mais John le sais.
JOHN:	Waaw, Vera lë tudd.	Yes, her name is Vera.	Oui, elle s'appelle Vera.
AMINATA:	Mbaa xam ngeen kër-ëm?	Do you know where she lives?	Savez-vous où elle habite?
SAMBA:	Am-ul kër Dakar, ci àll bi lë dèkk.	She doesn't have a house in Dakar, she lives in the country.	Elle n'a pas de maison à Dakar, elle habite en "brousse".
JOHN:	Waaye tey mungi nekk ci biró "corps de la paix"	But, today, she is at the Peace Corps Office.	Mais, aujourd'hui elle est au bureau du corps de la paix.
AMINATA:	Biró "corps de la paix" fan le nekk?	Where is the Peace Corps office located?	Où se trouve le bureau du corps de la paix?
JOHN:	Ci kanam-u jumaa-ji ci wet-u "ecole Pape Gueye Fall".	In front of the big mosque, next to school Pape Gueye Fall.	En face de la grande mosque à côté de l'ecole Pape Gueye Fall.
AMINATA:	Waaw, waam, xam naa ko.	Oh yes, I know (where it is).	Ah oui, je sais.

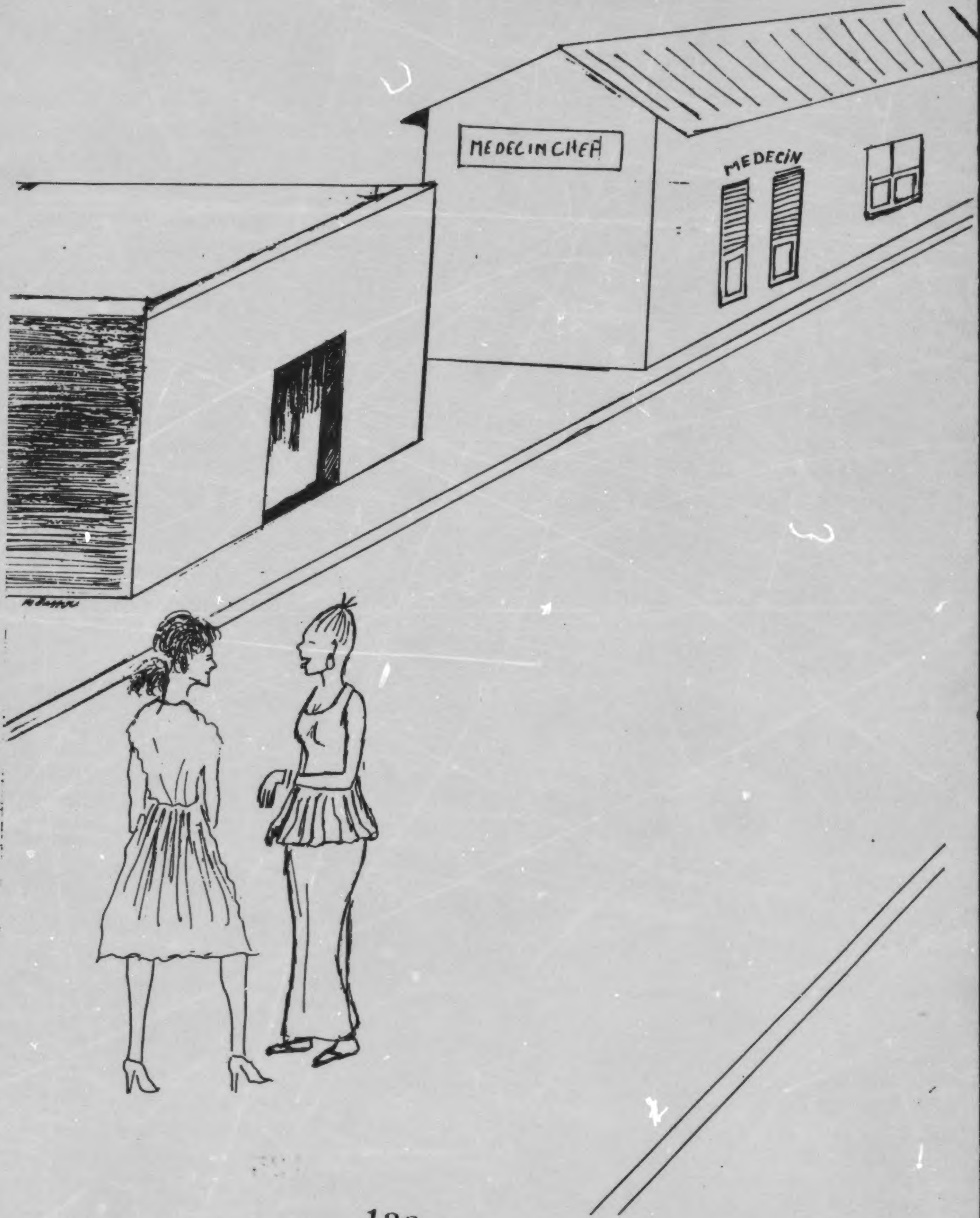

SOUS PREFECTURE DE NIASSANE

*Juróoméél-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

SEETI SOUS PREFET BI

John ag Samba dañu-y seeti "sous prefet" bi. Seen oto-ngi taxaw ci boor-u tali bi. Aminata gis-në mag-am ag John ñu toog ci biir oto bi.
John and Samba are going to see the "sous prefet". Their car is waiting at the side of the road. Aminata sees her older brother and John sitting inside the car.
John et Samba vont voir le sous prefet. Leur voiture est arretée au bord de la route. Aminata voit son grand frère et John assis dans la voiture.

AMINATA:	Samba, John fungeen jëm?	Samba, John, where are you going?	Samba, John, ou allez vous?
SAMBA:	Dëkk bë lëñu jëm.	We're going to town.	Nous allons en ville.
AMINATA:	Xanaa dëngeen fë am soxlë?	Do you have some business there?	Vous avez des affaires la (a y traiter)?
SAMBA:	Waaw, John war-në gis "sous prefet" bi.	Yes, John has to see the "sous prefet".	Oui, John doit voir le "sous prefet".
AMINATA:	Kañ ngeen di deliu-si?	When are you coming back?	Quand revenez-vous?
JOHN:	Su-ñu jógé kër "sous prefet" bi dañu war nuyu ji sama benn xarit.	After we leave the "sous prefet's" house, we have to go say hello to a friend of mine.	Quand nous quittons chez le prefet, nous devons aller dire bonjour à un ami.
AMINATA:	Sa xarit, fu mu dëkk?	Where does your friend live?	Où habite votre ami?
JOHN:	Ci àll bi lë dëkk, waaye tey mungi Thies.	He lives in the country but today he's in Thies.	Il habite en "brousse" mais aujourd'hui il est à Thies.
AMINATA:	Fan lë dal ci Thies?	Where is he staying in Thies?	Où est-ce qu'il loge à Thies?
JOHN:	Kër xarit-am bu tudd Ablaye, ci wet-u garaas bi.	With a friend of his whose name is Ablaye, next to the taxi station.	Avec un ami qui s'appelle Ablaye, à côté de la gare routière.
AMINATA:	Baax-në dem leen te ñëw!	OK, see you later (go and come back in peace)!	Bien, à tout à l'heure (allez-y et revenez en paix)!


MEDECIN CHEF
MEDECIN

*Jurōōmēël-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

SEETI "MEDECIN SEEF" BI

Vera mungi seeti "medecin seef" bi. Warrë waxtaan ag moom ci mbir-um liggééy-ëm.
Giséé-në ag Aminata ci yoon wi.
Vera is going to see the "medecin chef". She has to talk with him about her job.
She sees Aminata on the way.
Vera est aller voir le "medecin chef". Elle doit lui parler de son travail.
Elle voit Aminata sur la route.

AMINATA:	Vera, nanga def?	How are you?	Comment allez-vous?
VERA:	Mangi fi rekk. Gëj-naa lë gis.	Fine. It's been a long time since I've seen you.	Bien. Il y a longtemp que je ne vous pas vu.
AMINATA:	Mangi fi rekk. Fōō jèm?	I'm fine. Where are you going?	Je me porte bien. Où allez-vous?
VERA:	"Medecin seef" bi laa-y seeti.	I'm going to see the "medecin chef".	Je vais voir le "medecin chef".
AMINATA:	Danga feebaar?	Are you sick?	Vous êtes malade?
VERA:	Déédéét, feebarumë, warnaa waaxtaan ag moom ci suma "projet".	No, I'm not sick. I have to talk with him about my project.	Non, je ne suis pas malade. Je dois lui parler de mon projet.
AMINATA:	Ban waxtu ngëy noppi?	What time will you finish?	À quelle heure finissez-vous?
VERA:	Yaakaarnaa-ne ci boor-u tàkkusaan.	I think around 5:00 p.m.	Je pense (que nous finirons) vers 5:00 de l'après midi.
AMINATA:	Kon boog bë ci kanam. Màngi dem.	So, until later. I'm leaving.	Donc, à plus tard. Je m'en vais.
VERA:	Nuyul-më waakër gè.	Say hello to your family.	Le bonjour à votre famille.
AMINATA:	Dinëñu kō dégg.	I'll tell them.	Je le leur transmettrai.

SECTION III: GRAMMAR

1. The Predicator -dafa with Active Verbs

In the last Chapter (Chpt. IV, page 76, no. 6) we presented the predicator "dafa" with Stative Verbs. Here we study its use with Active Verbs.

When used with active verbs the predicator dafa can have one or both of the following functions:

A. Explicative/Special Stress on Verb

Dafa-y liggéey
Dama-y dem Dakar
Sama baay dafa-y dem jumaa jë su waccee
Ñun dañu-y ñibbi ci boor-u tàkkusaan

In these sentences, the predicator dafa/dama indicates that a certain stress is added to the verb. Thus, the sentence dafa-y liggéey means "he works/is working" (not plays/playing). This construction then marks emphasis on the verb. When you are asked a question like loo-y def? you should answer with this form. Another meaning would be an "explicative" meaning. The example: dama-y dem Dakar can mean something like: "What I am doing is going to Dakar". Note that this meaning also applies to Stative verbs.

B. Repetition (Habitual Present)

Another function of the predicator dafa is to indicate that an action is performed everyday or more often. Examples of this use are:

Dama-y xëy (bés bu nekk)
Jigéén ji dafay wal (subë su nekk)
Nit ñi dañu-y julli
Dafa-y guddéé wàcc
Dama-y nappi subë teel
Nawet nit ñi dañu-y bay

2. Relative Clause Formation - Introduction

The study of relative clause formation is introduced in this Chapter and will be taken up in Chapter VI.

In English, adjectives can modify nouns in different ways;

a. By simply placing the adjective before the noun, e.g., " A big house"

b. A predicate adjective in a relative clause after the noun "A house that is big"

c. A predicate adjective in an independent clause e.g., "A house is big"

Remember that Wolof has no real adjectives (see note 1, page 48) and the verbs that would be the equivalent of English adjectives are usually stative verbs.

For these English constructions, Wolof has only 2 equivalent constructions:

A. The constructions in a) and b) are rendered in Wolof by a relative verb verb phrase that has the meaning in b). Example:

Kër gu rëy.	A house that is big.

A relative verb phrase is made up of a relative pronoun (see note 7, page 77) plus a verb (infinitive). The realtive verb phrase follows the noun it modifies.

Piis bu buló	A blue piece of material A piece of material that is blue
Jigéén ju baax	A nice(good) woman A woman that/who is nice
Yoon wu gudd	A long way A way that is long
*Tool bu mag	A big field A field that is big

Note that the construction with relative verb phrase is the same for active and stative verbs except that for Active verbs the particle -di (see note 2, pages 73 and 74) should be attached to the relative pronoun to give the meaning of "habitually" or "usually". If the particle di is not used with an active verb, the meaning is that of a perfective (completed action). Consider the following pairs of sentences and notice the difference in meaning.

Jigéén ju ligééy ci dëkk bë	A woman that has worked in town.
Jigéén ju-y ligééy ci dëkk bë	A woman that works in town.
Nit ku noppëliku	A man who has rested
Nit ku-y noppëliku	A man who (usually) rests
Mag ju jangale	An older brother who has taught
Mag ju-y jangale	An older brother who teaches

With stative verbs when the noun modified by the realtive verb phrase is determined (i.e., has a definite article), the definite article comes after the verb phrase rather than directly after the noun.

Nit ku baax ki
Xale bu njool bi
Piis bu jafe bi

B. For the construction in c) above, Wolof uses an independent verbal construction, in which the verb is marked by the particle -në, see page 48 - 49. Thus,

Kër gi rëy-në	The house is big
Jigéén ji baax-në	The woman is nice

3. Possessive Pronouns

The complete forms of the possessive pronouns in Wolof are presented in the following chart:

	Singular	Plural
1st person	*suma + noun sama + noun sẽmë + noun	suñu + noun
2nd person	sa + noun së + noun	seen + noun
3rd person	Noun + -am Noun + -em	seen + noun

Plural nouns modified by possessive pronouns are indicated by a plural particle. This particle which is placed immediately before the noun, has the form -y when immediately following the possessive pronouns that end in a vowel, i after seen, ay elsewhere. See table below for comparison between singular and plural form:

Singular Noun			Plural Noun	
1st person	suma kĕr	my house	suma-y kĕr	my houses
2nd person	sa kĕr	your house	sa-y kër	your houses
3rd person	kĕr-ëm	his/her/its house	ay kĕr-ëm	his/her/its houses
1st person	suñu kër	our house	sunu-y kër	our house
2nd person	seen kër	your house	seen-i kër	your house
3rd person	seen kër	their house	seen-i kër	their houses

4. The Temporal Relative "bu(su)"

In Wolof there is a special relative pronoun which is used to refer to the time in which the action of a verb takes place. The temporal relative is made up of the consonants b or s plus a vowel. For now we will just introduce its use with the vowel -u bu or su roughly correspond to the English "when" or "if". The complete paradigme of the relative is:

	Singular	Plural
1st person	bu/su-më	bu-ñu
2nd person	boo	bu-ngeen
3rd person	bu	bu-ñu

The construction involving these temporal relatives is done in the following way:

Temporal Relative	+	Verb	+	Suffixed by a long vowel

Example: Boo waccee lan ngë-y def?

The long vowel to be attached depends on the verb -ee when the verb ends in a

*Notice the variance -- saa = suma

consonant or when it is a monosyllabic verb ending in a vowel, or is a polysyllabic verb ending in a short front vowel (e, e, i).

Bu më́ dem-ee.	If/when I go
Su woo-ee	If/when he calls
Su ñu jógéé	If/when we come from
Bu kó ind-éé	If/when he brings it

-aa when the verb is a polysyllabic erb ending in a short central vowel (-e)

Dumë to spank.

Bu duma-aa xale bi	If/when he spanks the child

-oo when the verb is a polysyllabic verb ending in a short back voewl (o, o, u)

In constructions involving the use of the negative, the suffix is not used. Example:

Bu më wax-ul	If/when I don't speak
Su dem-ul	If/when he does not go.

SECTION IV: QUESTIONS

John ag Samba fuñu jëm?
John ag Samba fan lëñu-y dem?
Xarit-u John lu mu-y liggéey?
Yow "Corps de la Paix" ngë bokk?
Am ngë xarit bu bokk "Corps de la Paix?
Kii amnë xarit bu-y liggéey "Corps de la Paix?
Yow amngë mag ju góór?
Yow amngë rakk ju jigéén?
Kaar bi fan lë taxaw?
Yow xamngë Alléés Coursin?
Lu nekk Alléés Coursin?
Biró Corps de la Paix, fan lë nekk ci Alléés Coursin?
Xarit-u Vera, nu mu tudd?
Amnë kër Dakar?
Yow am ngë kër ci àll bi?
Sa kër fan lë nekk?
Am ngë kër Amerik?
Tey lë lan? (Altine, talaata, etc.)
Ellëg lë lan?
Ginnaw ëllëg lë lan?

*Questions supplementaires pour milieu rural.
*Supplementary questions for Rural Focus.

Samba ag John àll bë lëñu jëm walla dëkk bë?
Yow, dëkk bë ngë jëm?
Am ngë sox‿lë dëkk bë?
Am ngë fi sox‿lë?
Am ngeen soxlë biró corps de la paix?
John kan lë war gis?
Yow nag war-ngë gis direkteer-u corps de la paix?
Fan ngë dal ci Sénégal?
Xarit-u Mel fan lë dal?

Vera, medecin seef bi lë-y seeti?
Dafa feebar?
Yow nag, danga feebar?
Vera, lan lë-y waxtaan ag medecin seef bi?
Vera ban waxtu lë-y noppi?
Yeen nag ban waxtu ngeen di noppi?
Dangay julli takkusaan?
Ban waxtu lë kalaas bii di noppi?
Su kalaas bi jeexeelan ngë-y def?

SECTION V: PROVERBS AND SAYINGS

1. Suma nijaay-a boot njaboot gi.

2. Ñoo bokk ndey ag baay.

3. Cof say waajur, baaxul.

4. Baadoolo dafay yemale bëgg-bëggëm.

5. Bàyyil caaxaan.

SECTION VI: WRITTEN EXERCISES

He is working. ______________________________

He went to Dakar. ______________________________

When my brother gets off work, he'll go to the mosque. ____________________

____

We get home at 5 p.m. ______________________________

He gets off work late. ______________________________

He has a blue piece of material. ______________________________

She is married to a nice man. ______________________________

This road is a long way. ______________________________

This is a woman that has worked in town. ______________________________

____

They are nice people. ______________________________

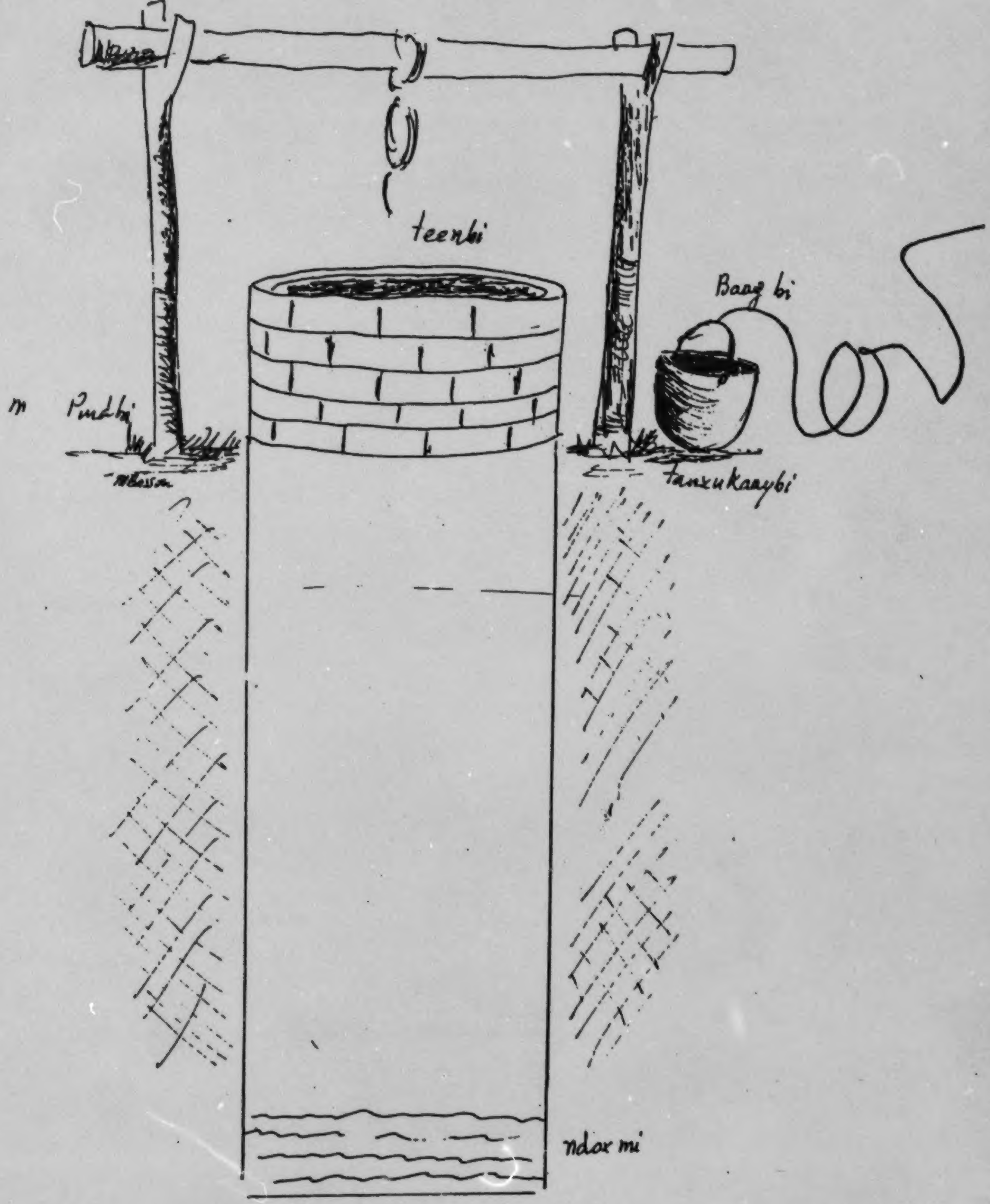
The house is big. ______________________________

When he brings it, give it to me. ______________________________

When she calls, answer her. ______________________________

When I go clean my room, it is dirty. ______________________________

If I don't come, call me. ______________________________


teenbi
Baag bi
m Pindbi
mbossa
tanxukaaybi
ndox mi

VOCABULARY FOR CHAPTER V

WOLOF	ENGLISH
ajjuma	Friday
allarba	Wednesday
altiné	Monday
alxamis	Thursday
aseer	Saturday
at (m.)	year
aawa	1st wife
ay bés	week
bay	to cultivate
bëccëg	during the day, day light, day time
bër-set, bët-set	daybreak
bërkaati démb	three days ago
bees	to be fresh
bés (b.)	day
bés bu nekk	everyday
biig	last night
biir	inside
boor (b.)	around, in the neighborhood of, at the edge
bu, su	if, when
bu yàgg	a long time
bu yàgg-ul	not long ago
caat (m.)	last born child
ci saa si	right away
coro (l.)	girlfriend
dal	1. to lodge temporarily, to stay temporarily 2. to fall, to land, to reach, to begin, to happen
damyé-ji	to go play chess
dëbb	to pound, to grind
dee (g.)	death
dee	to die
démb	yesterday
des-në	left, less, minus, before (when telling time)
des-në tuuti	a little less, a little before
dewën (j.)	next year
dibéér (j.)	Sunday
digg-u bëccëg	in the middle of the day, in broad daylight
doxaan-i	to court someone

doxantu-ji	to go for a walk
dugg-i marse	to go shopping, to go to the market
ëllëk ci guddi	tomorrow night
ëllëk, suba	tomorrow
fajar	dawn
far	boyfriend
foofu	there
gannaw, ginnaw ëllëk	day after tomorrow
gannawaati ëllëk	in three days
garaŋ palas	a chatting place
gee, geewe	after dinner, bedtime
gėj-naa lë gis	it's been a long time since I've seen you
gont	to go to work in the afternoon
go͡ob, gub	to cut (collect) grass, plants, etc.
gor	noble
goro (g.)	in laws and by extension all of spouse's relatives
gub, go͡ob	to cut (collect) grass, plants, etc.
gudd	long
guddi (g.)	night
jaam (b.)	slave
jangale	to teach
jarbaat	nephew, niece
jiitlé	step
example, yaay-u jittlé	step-mother
baay-u jittlé	step-father
doom-u jittlé	step child
jóg	to get up
jot	to get, to receive
jot në	it is (in reference for telling time)
julli (g.)	prayer
jullit (b.)	a Muslim
jumaa (j.)	mosque, (the principal mosque)
kanam (ci kanam)	later, in a while
kanam (ci kanam tuuti)	in a little while
keroog	the other day
maamaat	great grand parents
màggat (b.)	older person
moo jot	it is (in reference for telling time)
muus (m.)	cat

naan àttaya	to drink tea
naan-i àttaya	to go drink tea
nawet	rainy season
ñenteel	4th, 4th wife
ñetteel	3rd, 3rd wife
ngoon (g.)	afternoon
ngor	nobility
ñibbi	to go home
njaam	slavery
njël	dawn, early in the morning
njolloor	around lunch time
njool (st.)	to be tall
noor	dry season
noppëliku	to resk
nuyu-ji-nit ñi	to go say hello to people

pase-në	after, past

rëbb	to hunt
rëbbi	to go hunt
rëy (st.)	to be large, to be big

saayu nekk	every time
saa	a brief lapse of time, a moment
saabu (b.)	soap
samdi (j.)	Saturday
sang	to bath
sangoo	to bath with
sangu	to bath oneself
sànq	a while ago, a few minutes ago
seex	twins, triples (all multiple births)
sët	grandchild or blood relative of grand-children's generation
sëtaat	great grandchild or blook relative of great grandchildren's generation
solu, sol	to get dressed, to put one's clothes on
soq	to pound, to remove the hull of grain (rice/millet, etc.)
soxla (s.)	needs
soxlë, soxla	to have need of
subë, suba (g.)(s.)	morning, tomorrow
subë teel	early morning

taal	to light
taal reer	to cook dinner
taal-i reer	to go to cook dinner
taaw	first born child
tàkkusaan (j.)	around 4:30 -5:00 p.m. (the end of the afternoon)
talaata	Tuesday
taxan-i	to go fetch wood

teel (st.)	to be early
tey	today
timis	around 6:00 p.m., sunset
tisbaar	around 2:00 p.m.

waaye	but
wal	to pound a grain until it becomes flour
war (st.)	to have to, to be obliged to
waxambaane	young man
waxtu (w.)	hour, time
weer (w.)	month
wujj (w.)	co-wife
wut	to look for
wuti	to go look for

xaaju-guddi	in the middle of the night
xëy	to go to work in the morning

yaakaar (st.)	to believe, to think, to hope
yaakaar (g.)	belief, hope
yaakaarnaa-ne	I believe that...
yeewu	to wake up
yoor-yoor	around 10 a.m.

CHAPTER VI

SECTION I: PROFESSIONS

LIGGÉÉY (B.) PROFESSIONS/WORK

The suffix -kat is attached to a very to indicate the doer of an action. Roughly, -kat corresponds to the English "-er" and can be translated by he/she who......

Following are some examples of nouns formed with the suffix -kat.

jàngalekat to teach	teacher (or, he/she who teaches)
rabbkat to weave	weaver
jaaykat to sell	seller
toggkat to cook	cook
ñawkat to sew	tailor
Man, jangalekat laa.	Me, I'm a teacher.
Moom, "animatrice" lë.	Her, she's an "animatrice".
Suma xarit, "animateur" lë.	My friend, he's an "animateur".
Yéén, baykat ngeen.	You, you're farmers. (plural)

When the place of work is referred to, notice that the vowel -é is attached to the very end:

Lycee Kennedy lë-y ligééy-é.

Kaolack laa-y jangale-e.

The use of this special construction will be discussed later.

1. Wolof names of town and other foreign places

You should be familiar with the Wolof names of places in rural areas as people refer to them more often than they do the the French names. Some of the most common names are given below. Try and learn to say them and check with your teachers for correct pronunciation.

Dakar	Ndakaaru
St. Louis	Ndar
Kaolack	Kawlax
Diourbel	Njaarēēm
Rufisque	Tëngéēj
Thies	Kees
Joal	Jiwaalo
Tivaouane	Tiwaawan
Ziguinchor	Sigicoor
Mauritanie	Gànnaar
Ivory Coast	Koddiwaar
France	Tugël
America	Amerik
Abidjan	Abijaŋ
Mecca	Makkë
Casamance	Kasamaas

2. Other ways of indicating profession

Besides the use of the suffix -kat certain verbs are often used when referring to profession one peforms. Some of these verbs are:

a. bokk - to belong to, to share as in:

Mbootaay-u "corps de la paix" laa bokk
organization Peace Cors I belong

I belong to the Peace Corps organization.

b. nekk - to be located

This is the most "neutral" of the verbs and its use is preferred to the others. It does not only indicate the place where you work but can also indicate the place where you live.

Sodeva laa nekk. - I work at Sodeva.

Ken, Kaolack lë nekk. - Ken works (or, lives) in Kaolack.

c. liggéēy - to work

Lan mooy-y sa liggéēy? What do you do?
what is your work

d. toppëtoo - to take care of

Mbirum wérgi yaram laa-y toppëtoo. I work in the health field.
business health I take care of

Notice also that when talking or explaining professions, Wolof prefers the construction with the predicator dafa (see page 93, no. 1). Thus:

Dafa-y jangale anglais.	He teaches English.
Damay jaay.	I'm a seller. (I sell.)

3. Some work related terms

Verbs

toppëtoo	to take care of
dimmëli (dimbëli)	to help
bokk	to belong to
waxtaan riiño	to meet
jangale	to teach
soxlë	to need
cubb	to dye (tie dye)
jàng ña[illegible]	learn to sew
peesee [illegible]	weight babies

Nouns

mbir	business
wërgi yaram	health
mbootaay	organizations, also meeting gatherings
teen	well
dispañseer	dispensary
jàkka	mosk
cuubkat	one who tie dyes
kopperatiw-u cuubkat	tie dye cooperative

*Special Vocabulary for Rural Focus

Waa dëkk bi, lu ñu soxlë?	What do the villagers need?
Waa dëkk bi, lu ñu bëgg?	What do the villagers want?
Teen lëñu gën soxlë.	A well is what they need the most.
Dañu bëgg jàng ñaw.	They want to learn (how) to sew.
Kopperatiw-u cuubkat.	A tie dye cooperative.

Some names of professionas that do not necessarily require the suffix -kat. Examples are:

sàmm bi	shephard
mool bi	firsherman
tëgg bi	blacksmith

CULTURAL NOTES

PROFESSIONS

When asking someone what their profession is, the indirect way is preferred. Instead of asking "What do you do for a living?" You may ask: "Where do you work?" or "Where are you?" -- using nekk

Some people could be offended or embarrassed when asked the question, "What does your father do?" or "Does your father work?"

In the Wolof society, there is a fairly strong cast system. There are the Géér who traditionally have been in the higher level of the social echelon. Géér would correspond to the nobles. They are the ones the other casts work or perform for. If one belongs to any of the lower casts, he is a Ñeeño. The main casts are the Géwél; which is "griots" in French. They are the keepers of the oral tradition (the history of the country). One of their main functions is to tell family histories. It was through a géwél that Alex Haley got most of his information for his book Roots about his family. The Géwél can also play a musical instrument and acts as an entertainer during family ceremonies and special occasions.

Tëgg The tëgg are the blacksmiths. Traditionally their main function was to mint and to make tools. Now, mostly they make jewelry and work with silver and gold.

Lawbe The lawbe are the woodworkers and are mostly engaged in sculpture. Also the women lawbe have a reputation of being excellent dancers while the men play a small but powerful drum called a tama.

The cast system is still fairly respected by the majority of the Wolof people. Inter-marriage is not allowed, expecially between a Géér and a Ñeeño.

While there is a tendency among "educated" people to try and ignore the cast system, traditional Wolofs still follow it.

TOM WÀCCBEES

Tom Wàccbees mungi sooga agsi Senegal. Ci mbootaay gu tudd "corps de la paxi" lë bokk. Léégi dafa-y jàng wolof, waaye bu noppee, dafa-y dem ci àll bi. Dëkkëm-ëngi nekk ci yoon-u Kaolack. Tom waxtaan-në ag seef de wilaas bi been yoon. Seef de wilaas bi nee-në waa dëkk-ë tali lëñu bëgg. Soxlë-nëñu itam lekkool, dispañseer, teen ag benn jàkka (ab jàkka). Waa dëkk bi amuñu xaalis wante am-nëñu liggééykat yu bare. Tom waaru-në. Bëgg-në waxtaan ag ñoom ngir seet lan lëñu gënë soxlë. War-në jàng wolof bu baax ndax waa àll bi dégg-uñu tubaab.

COUMBA BAREPEXE

Coumba Barepexe, waa "corps de la paix" lë. Njaaréēm lë dëkk ci wet-u Touba. Ci àll bi, jigéén ñi lë-y liggééyal. Jigéén-u dëkk-ëm am nëñu "centre social" waaye dañu soxlë benn maternité. Jigeen ñu bare ci dëkku Coumba dañu-y cuub. Dañu bëgg jaay seen liggéēy. Laaj-nëñu Coumba mu dimmëli leen. Dañu bëgg benn "cooperative". Coumba wax-në jigēēn ñi ñu daje ag moom. War-nëñu waxtaan mbir yu bare. Coumba war-në jàng wolof bu baax.

(Naka ci pexe!)

*Questions on the Special Text

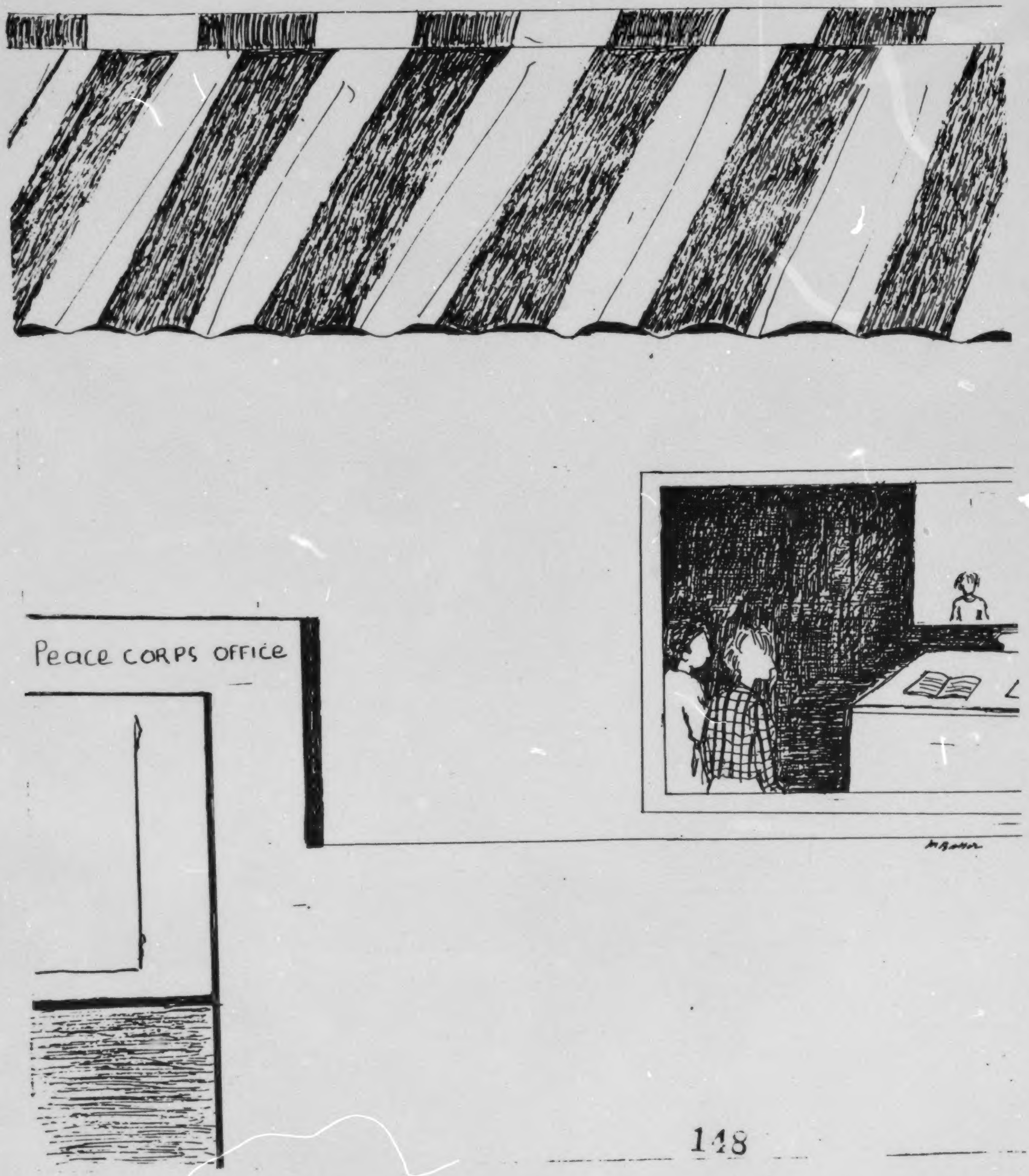
Tom Wàccbees

Tom Wàccbees, mungi sooga agsi Sēnégal?
Sa xarit bii, mungi sooga agsi Senegal?
Yow nag, yàngi sooga agsi?
Xanaa wacc bees ngë?
Yow, mbootaay-u "corps de la paix" ngë bokk?
Yow, ban mbootaay ngë bokk?
*Mbootaay gi ngë bokk naka lë tudd?
*Dëkk bi ngë dëkk nu mu tudd?
Yow, yàngi jàng wolof?
Tom, lu-mu-y def léégi?
Yéén, lu ngeen di def léégi?
Soo jàngee wolof bë noppi, fan ngë-y dem?
Moom su jangee wolof bë noppi, fu-mu jëm?
Dëkk-u Tom, fu mu nekk?
Sa dëkk, yoon-u Ndar lë nekk wàlla yoon-u Kaolack?
Dëkk-ëm fu mu nekk?
Tom, waxtaan-në ag seef dë wilaas bi?
Yow, waxtaan ngë ag sa seef dë wilaas?
Sa seef dë wilaas naka lë sant?
Yow, naka ngë sant ci wolof?
Seef dë wilaas bi mu ne lan?
Waa dëkk bi lan lëñu bëgg?
Sa waa dëkk lu-ñu bëgg?
Ngë ne lan?
Soxlë-nëñu teen?
Soxlë-nëñu dispãnseer?
Soxlë-nëñu farmasi?
Sa waa dëkk, lu-ñu gënë soxlë?
Waa dëkk bi, am-nëñu xaalis?
Yow,am-ngë xaalis?
Am-nëñu liggéeykat?
Yow, liggéeykat ngë?
Waa àll bi, dégg-nëñu tubaab?
Yow, dégg-ngë français?
Yow, war-ngë jàng wolof?
Lu tax ngë war jàng wolof?

*Questions on the Special Text

Coumba Barepexe

Coumba Barepexe, waa "corps de la paix" lë?
Yow nag, waa "corps de la paix" ngë?
Kii waa Amerik lë?
Kii, fan lë dëkk ci Senegal?
Coumba Barepexe, fu mu dëkk?
Yow, wet-u Touba ngë dëkk?
Wet-u fan ngë dëkk?
Coumba, ci àll bi lë-y liggéey?
Jigéén ñi lë-y liggéey-al walla góor ñi?
Yow, ñan ngë-y liggéey-al?
Ci "promotion humaine", kan ngë-y liggéey-al?
Ci "centre social" bi, kan ngë-y liggéey-al?
Sa dëkk am-në dispañseer?
Sa waa dëkk soxlë-nëñu maternite?
Waa dëkk-u Coumba Barepexe, am-nëñu "centre social"?
Sa jigeen-u waa dëkk, am-nëñu "centre social"?
Sa waa dëkk, lu ñu soxlë?
Yow, dangay cuub?
Jigéén ñi dañu-y cuub?
Ñaata jigéen ñoo-y cuub?
Jigéén ñi lu tax ñu bëgg "cooperative"?
Jiigéén ñi lu ñu laaj Coumba?
Sa waa dëkk lu-ñu lë laaj?
Coumba dafa-y daje ag jigéén ñi?
Jigéén-u dëkk bi lu ñu-y wax; tubaab walla wolof?
Yow, dégg-ngë wolof?
Yow, dégg-ngë français?
Yow, warngë jàng wolof bu baax?
Lutax ngë war jàng wolof bu baax?
Yow, bare-ngë pexe?
Coumba nag?


Peace CORPS OFFICE
MBaker

SECTION II: DIALOGUES

Juróóm Benneel-u Waxtaan
Sixth Conversation
Sixième Conversation

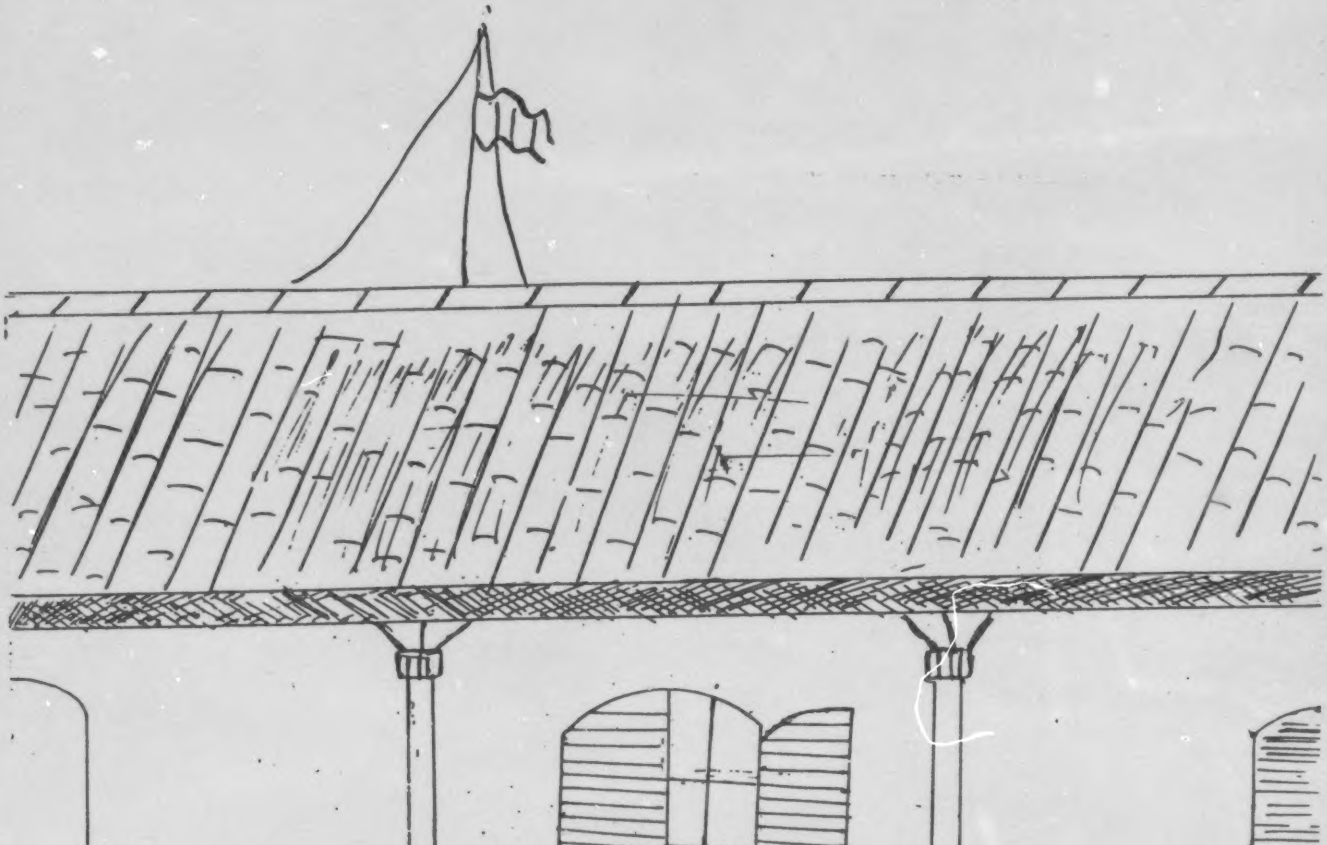
AGSI-ÑËÑU CORPS DE LA PAIX

Samba ag John agsi-nëñu "corps de la paix". Ñungi séén Vera Kennedy mu taxaw ci gànnaaw biró bi.
Samba and John have arrived at the Peace Corps Office. They notice Vera Kennedy standing behind the office.
Samba et John sont arrivés au corps de la paix. Ils apperçoivent Vera Kennedy qui est debout derrière le bureau.

SAMBA:	John, làkk-al wolof ndax man, dégg-umë anglais.	John, speak in Wolof because I don't speak English.	John, parlez wolof parceque je ne parle pas anglais.
JOHN:	Baax-në. Vera, nanga def?	Okay. Vera, how are you doing?	D'accord. Vera, comment vas-tu?
VERA:	John, mangi fi rek. Gëj-naa lë gis.	John, I'm fine. I haven't seen you in a while.	John, bien merci. Il y a longtemps qu'on ne s'est pas vu.
JOHN:	Mangi fi rekk.	I'm fine.	Je vais bien.
VERA:	Kañ ngë ñëw?	When did you come?	Quand es-tu arrivé?
JOHN:	Màngi sooga agsi. Am-naa fi ñetti fan rekk.	I just arrived. I've only been here for 3 days.	Je viens d'arriver. Ça fait seulement 3 jours.
VERA:	Ana waa Amerik?	How's everybody in the U.S?	Comment va tout le monde en Amerique?
JOHN:	Ñëpp-ëngë fë di lë nuyu. Nuyul sumë xarit bii, Tapha Ndiaye.	Everybody's fine & says hello. Meet(say hello) my friend, Tapha Ndiaye.	Tout le monde va bien et dit bonjour. Je te presente(dis bonjour à) mon ami Tapha Ndiaye.
VERA:	Ndiaye, nanga def?	Ndiaye, how do you do?	Ndiaye, comment allez-vous?
SAMBA:	Mangi fi rekk. Sant wa?	Fine thanks. What's your last name?	Bien merci. Quel est votre nom de famille?
VERA:	Kennedy, laa sant ci Amerik.	In America my last name is Kennedy.	En Americain, mon nom de famille est Kennedy.
SAMBA:	Ci wolof nag, noo sant?	In Wolof, what's your last name?	Et en Wolof, quel est votre nom de famille?
VERA:	Diop laa sant.	My last name is Diop.	Mon nom de famille est Diop.
SAMBA:	Diop! Sa sant wi de neex-ul! Yow suma jaam ngë.	Diop! Your family name is not pleasant[1]! You are my slave.	Diop! Votre nom de famille n'est pas bien[1]! Vous êtes mon esclave.
VERA:	Déédéét, waay, yow suma jaam ngë. (Yow yaay sume jamm)	No, you are my slave.	Non, vous êtes mon esclave.

---

[1] Last name joke. See note in student manual. Farce sur les noms de famille. Voir dans le livre de l'élève pour des explications plus detailées.


PREFECTURE DE MBOUR

*Juroóm benn-eel-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Speciale pour Milieu Rural
CI GINNAAW "PREFECTURE" BI

John ag Samba-ëngi xaar ci ginnaaw "Prefecture". Dañu-y nég Prefet bi mu gontusi. John séén-në xarit-am Vera mu-y jaar.

John et Samba attendent derrière la "Prefecture". Ils attendent que le Prefet arrive (au travail l'après-midi). John aperçoit son amie Vera qui passe.

John and Samba are waiting behind the "Prefecture's" officė. They are waiting for the Prefet to arrive (at work in the afternoon). John sees his friend Vera passing.

SAMBA:	Xanaa kële sa mbokk[1] lë.	That person over there is she your relative.	Cette personne la bas, c'est une parente à toi?
JOHN:	Waaw, waaw, suma njaatigé lë, Vera lë tudd.	Yes, yes, she is my collegue, Her name is Vera.	Oui, oui, c'est ma collegue Elle s'appelle Vera.
SAMBA:	Moom itam, Prefet bi lë-y seet?	Is she looking for the Prefet too?	Elle aussi cherche le Prefet?
JOHN:	Wóóru-më de! Nég-ël më laaj ko.	I'm not sure. Wait, I'll ask her.	Je ne suis pas certain. Attend je vais lui demander.
SAMBA:	Laaj ko ko ci wolof. Man mën-umë làkk anglais.	Ask her in Wolof. I can't speak English.	Demande lui en wolof. Je ne sais pas parler anglais.
JOHN:	Baax-në! Vera, yow itam danga soxla Prefet bi?	Okay! Vera, you too are looking for/need the "Prefet"?	D'accord! Vera, toi aussi tu cherches/(as besoin du) le Prefet.
VERA:	Déédéét, ci medecin seef bi laa jógé. Dama war dellu suma dèkk balaa mu-y guddi.	No, I'm coming from the "medecin chef's". I have to go back to my village before it gets dark/late.	Non, je viens de chez le medecin chef. Je dois retourner à mon village avant qu'il ne fasse nuit.
JOHN:	Ñun am-nëñu oto, xaral nu yobbaale lë! Xam-ngë Samba, mag-u Aminata? Noom naar noo bokk ndey.	We have a car, wait, we will give you a ride. Do you know Samba, Aminata's older brother. They have the same mother.	Nous avons une voiture. Attend et nous t'emmenons avec nous. Connais-tu Samba, le grand frère d'Aminata? Ils ont la même mère.
VERA:	Sant wa?		
SAMBA:	Ndiaye lë. Yow nag noo sant?		
VERA:	Ndiaye. Ndiaye jaata! Man, Diop laa sant.		
SAMBA:	Diop bë jubb.		

---

[1] Explique l'usage de mbokk. Il ne designe pas seulement un veritable lien de parente mais.....
Explain the use of mbokk. It isn't only used when talking about relatives but...

SECTION III: GRAMMAR

1. Auxiliary verbs war (must, should, to have to) and mën (to be able to)

These verbs, as in English, are often used with other verbs. They are used with the infinitive and behave as stative verbs (which they are).

War-ngë am sant-u wolof.	You should have a Wolof name.
Mën-në gas teen.	He knows how to dig a well.
War naa noppëliku.	I should rest.

2. Relative clause formation (continued)

As the equivalent of English relative pronouns which refer to a noun as the object of a very, Wolof uses the appropriate definite article (see, Note 7, page 77) with the vowel i (or e). The object noun, with its object relative pronoun formed in this way is followed by the subject and verb.

Kër gë Ablaye jënd.	The house Ablaye bought.
Nit ki ngë gis.	The person you saw.
Tool bi suma baay am.	The field my father has.

If the subject of the verb is pronominal, the subject pronoun also precedes the verb. In this kind of construction, the subject pronouns are:

	Singular	Plural
1st person	më	ñu
2nd person	ngë	ngeen
3rd person	mu	ñu

The sentences above, will then become:

Kër gi mu jend.	The house he bought.
Tool bi mu am.	The field he has.

When the incomplete marker di is used, it is placed between the subject pronoun and the verb.

Piis bë mu-y jënd.	The mateial he is buying.
Ceeb bi ngë-y lekk.	The rice you are eating.

As we saw in Chapter IV (see not 7, page 77) relative pronouns are formed by using the appropriate consonant (or definite article). There is another set of relative pronouns but these pronouns are used without a modified noun. These pronouns depend on the nature of their referent. If it is a place, f is used. The consonant n is used to indicate manner (see Note 3, page 9). These consonants combined with the vowels u or i. In this case u indicates that referent is either non specific or hypothetical.

The vowel i indicates that the referent is specific or established.

Ku mun̂ muuñ.	He/she who is patient will smile.
Ki agsi leégi, americain lë.	The person who just arrived is American.
Li mu def baax në.	What he has done is goo.
Fu Seydou dem?	Where did Seydou go?
Fi ngë jōgē sore në.	Where (the place) you are coming from, is far.

Notice also the use of the relative pronouns in u to say "everyone", "everything", etc.

Ku nekk	Everyone, each
Lu nekk	Everything
Fu nekk	Everywhere
Bés bu nekk	Every day

SECTION IV: QUESTIONS

Vera Kennedy, fu mu nekk?
Vera, Americain lë?
Yow nag, Americain nge?
Lan ngë?
John, dégg-në Anglais?
Samba, dégg-në Anglais?
Samba, lu tax mu-ne "lakkal wolof"?
Yow nag, dégg-ngë anglais? Wolof nag?
John, ñaata fan lë fi am?
Yow, ñaata fan ngë fi am?
John, kañ lë ñëw?
Sa xarit, kañ lë ñëw Senégal?
Yow nag, kañ ngë ñëw?
Vera, nu mu sant ci Wolof?
Yow, noo sant ci wolof?

*Supplementary questions for Rural Focus on the special dialogue

John ag Samba, lu-ñu-y def ci gannaw "Prefecture"?
Prefet bi, gontu-si-në?
John ag Samba, ku ñu-y xaar?
John, gis-në xarit-am mu-y jaar?
Yow, gis-ngë ko mu-y jàng?
Gis-në lë ngë-y jàng?
Vera, njaatigé Samba lë?
Sa njaatigé, fu mu dëkk?
Samba, prefet bi lë-y xaar?
Yow itam, prefet bi ngë-y xaar?
War-ngë dem Dakar tey?
Soo waccee, fan ngë war dem?
Samba ag Aminata, lu ñu bokk?
Yow ag Steve, yéénë bokk ndey?

SECTION V: PROVERBS AND SAYINGS

1. Dëñ-kumpë́ baaxul.

2. Jàng naa alxuraan.

3. Yal na nga gaawa wér! Amiin!

4. Danga añaan.

5. Ku sóobu tooy.

SECTION VI: WRITTEN EXERCISES

1. Tekki leen baat yi ci wolof. Translate the following sentences in Wolof.

George has to see the prefet. ____

____

We can speak Wolof very well. ____

____

My father has to pray "tisbaar". ____

____

The women have to rest. ____

____

Can you speak English? ____

____

Aida is tired, she should rest. ____

____

I saw Aminata standing behind the tree. ____

____

We are going to see a friend of Tapha's who works at the Peace Corps. __________

____

Speak slowly, I don't speak wolof very well. ____

____

2. Fill in the blank with the the appropriate relative pronoun:

oto__________
xale__________
animateur_____
ndaw__________
sedd__________

xonqaay__________
gattaay__________
goor__________
kuddu__________
wolof__________

njoolaay__________
sobte__________
jangalekat______
rëyaay__________
xarit__________

jigēēn________
kër__________
muus__________
ndox__________
baay__________

3. Make complete sentences using the words given and the relative clause construction.

Example:

(Gis) xale/njool

Gisnaa xale bu njool (b.)

or

Xale bu njool laa gis.

(bëgg) ndox/sedd____

(am) kër/ndaw____

(jẽnd) piis/buló____

(xam) góór/njool____

(gas) teen/xóót____

(soxlë) dispañseer/rëy____

(bay) tool/rëy____

VOCABULARY FOR CHAPTER VI

WOLOF	ENGLISH
balaa	before
bés bu nekk	everyday
bokk	to belong to
cuub	to tie dye
dimbëli, dimmëli	to help
fu nekk	everywhere
Gànnaar	Mauritania
gas	to dig
Géér	nobles
gën (st.)	to be better than
géwël, géwal (b.)	oral historians (griots)
jàng ñaw	to learn to sew
jiwaalo	Joal
kees	Thies
lawbe	woodworker
liir	baby
lu-nekk	everything
mbir (m.)	business, matter, affair
mën (st.)	to be able to, to be capable of
mbootaay (g.)	organization, association, society
ñaw	to sew
Ndar	St. Louis
ñeeño	a cast in Wolof society
Njaaréém	Diourbel
peesee	to weight
sooga	to have just, to have recently
tama (j.)	small drum, tom-tom
tëgg	to fabricate, to forge
tëgg (b.)	blacksmith
tëngééj	Rufisque
toppandoo	to imitate
toppëtoo	to take care of
Tugël	France
wóór	sure
yóbbaale	to take along
yobbu	to take

CHAPTER VII

SECTION I: HEALTH

1. Expressing a state of health

a. Dama feebar. walla, Feebar naa. I am sick.

Either of these expressions can be used. As you recall we discussed (Note 6, page 76 and 77) the semantic differences between these two expressions. In the sentences:

Dama xaw a feebar.	I am a little bit sick.
Dafa gaaw a jooy.	He/She cries easily.

These words xaw and gaaw are like adverbs. They modify the verbs feebar and jooy. Notice the place of xaw and gaaw. They are placed before the ver and after the predicator dafa (when used with it). Using the other construction we would get:

Xaw-naa feebar.	I'm a little sick.
Gaaw-naa jooy.	I cry easily.

b. Suma bopp dafa-y metti. I have a headache.

To express that a part of your body hurts, the construction with the verb metti = to hurt is used. This construction roughly corresponds to the English "I have a headache.", etc. In this case, notice the use of the particle di:

Suma biir dafa-y metti. or,

Suma biir moo-y metti.

The first sentence with the explicative dafa will be the response the the question "Lu lë jot?" = "What's wrong with you?" The second indicates emphasis on the subject (see Grammar section no. 2 page 130) and would rought translate: It's my stomach that hurts (not my thumb).

c. Lu lë jot?	What's wrong with you?
Lu lë-y metti?	Which part of your body hurts?

When the object pronoun is used, it is placed before the verb and after the interrogative word lu (or lan moo).

Lu ko-y metti?

Lan moo ko jot?

Lu leen jot?

When a noun is used the normal order is:

Lu jot Samba?

Lu-y metti Coumba?

The difference between jot and metti is that the first one indicates a perfective (accomplished) aspect, while the second does not. The meaning of jot is "to reach". So in essence, you are asking "What (disease) has reached you?" Another verb that is used in the same context is dall = to touch, to attain, to fall on... So, instead of Lu lë jot?, one can ask, Lu lë dal?

Metti has the meaning to hurt, to ache, with this verb, the progressive construction is used yielding:

Lu lë-y metti?

Lu-y metti Coumba?

Lu leen di metti?

Other expressions:

Tawat	to be sick
soj or xurfaan	to have a cold
sibbiru	to have a fever, to have malaria

These verbs conjugate exactly like feebar

2. Vocabulary on health and diseases

The following list of words and expressions is part of an optional exercise that will be presented in class. If you wish to study them or need help, ask your teacher. Even if it is not presented in class, you might want to do it on your own by seeking help with the training staff.

ay feebar________________________________

ŋas_____________________________________

xurēēt, njambutaan______________________

ŋàppati_________________________________

sibiru__________________________________

gaana___________________________________

kuli____________________________________

wannent ______________________________

biir bu-y daw ________________________

góóm ________________________________

seere ________________________________

yeeneen baat __________________________

futt _________________________________

dëtt, mbér ____________________________

ku feebar lu muy def? __________________

yaram wi dafaytàng _____________________

waccu ________________________________

miir _________________________________

lox __________________________________

sëqët ________________________________

tissóóli ______________________________

xëm __________________________________

ñaq __________________________________

wokkatu ______________________________

dama fete be samay loxo futt ____________

saan _________________________________

bori _________________________________

deret ________________________________

ǹacc _________________________________

newwi ________________________________

garab ________________________________

faj __________________________________

seet _________________________________

wér __________________________________

gumbē ________________________________

lagañ, lagaj, lafañ____________________

tëx____________________

lu, muumë____________________

3. Vocabulary for nutrition

dafa xiibon____________________

dafa tuuti lool____________________

dafa-yjooy rekk____________________

amul yaram____________________

biir bi dafa rëy____________________

sawar-ul, du fo____________________

dafa gaaw a mer____________________

du nelaw____________________

REVIEW QUESTIONS

If you have any difficulty with any of these questions, you should go back and review, with the help of an instructor.

Jàmm ngë am?
Sa yaram jàmm?
Kii gan lë ci Sénēgal? (Yow nag?)
Sa mag nu mu tudd?
Mag-u John nag, nu mu tudd?
Xam-ngë biróó corps de la paix? Fan lë nekk?
Paas-u fii bë Dakar, jafe në?
Mēn ngë lekke loxo?
Amerik, loxo lëñu-y lekke?
Fóó dëkk ci Senegal?
Ci àll bi fóó dëkk?
Kii boor-u Kaolack lë nekk walla boor-u Thies?
Nii ñaar dégg-nëñu Wolof?
Sa rakk dégg-në Wolof? Anglais nag? Français nag?
Ban waxtu ngē-y dem tool?
Ban waxtu lë-y yeewu?
Si ngoon ban waxtu ngë-y gont?
Ban waxtu moo jot?
Loo-y def diggu bëccëg?
Meetar ñaata? (200, 300, 500, 1,000 250, 5,000 150, 375, 400)
Ñaata xaalis ngë am?
Kër Prefet bi sore në fi?
Corps de la paix sore në fi?
Marse bi, sore në fi?
Ana John?
Yow, am ngë rakk,(mag,yu gōōr,ag naata rakk?)
Ci Amerik, oto bu xonq lë sa yaay am?
        Danga feebar?
Lu lë jot?
Dafa feebar? Lu ko jot?
Lu ko-y metti?
Biirëm moo-y metti!?

CULTURAL NOTES

1. Privacy and being sick

Sympathy is shown to people who are ill by going to visit them. For that reason, when someone is sick, he is rarely left alone to rest as one would do in the states. As you probably already learned, the notion of privacy as known in the states just does not exist here. One should master the difficult task of "being alone" in a crowd.

2. Visiting people who are ill

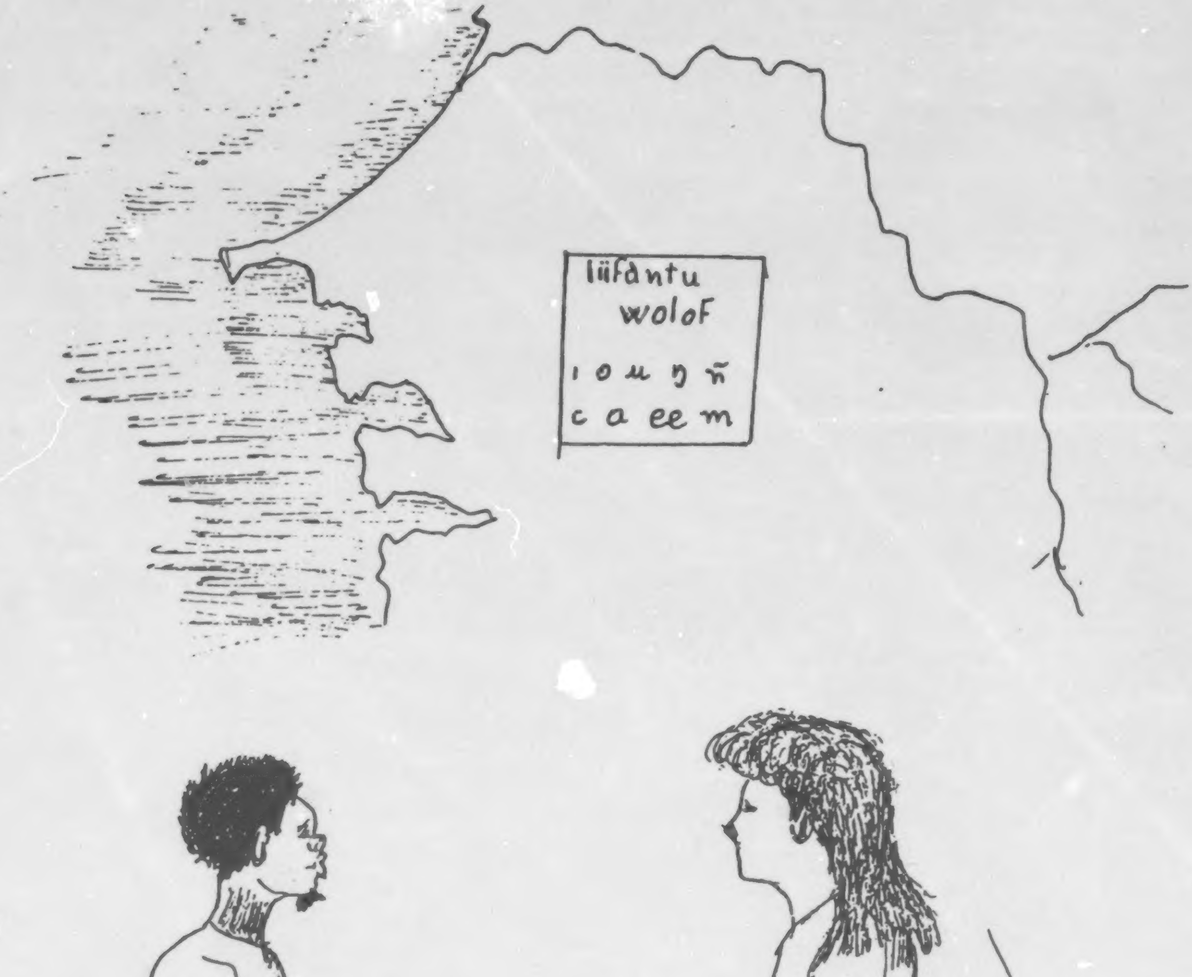
In urban areas, it is customary to bring fruit to people you are visiting. Upon arrival, one inquires about the patient by asking one of these expressions:

Naka yaram wi?	How are you feeling (how's the body)?
Yàngi tane? Mbaa yàngi am tan? Yàngi fééx?	Are you feeling better? I hope you're better?

The patient answers:

Màngi tane. Màngi fééx.	I'm feeling better.
Loolu bare në, alhumdulilaay.	I thank God.

Wolof people almost always answer in a positive way when asked about the state of their health. It is very possible to see someone answer from their death bed, "mangi tane" or "mangi fi rekk". The expression "tane Wolof" which indicates that one is not really better. So if someone says "mangi tane, tane wolof" it really means they are still sick.


lüfàntu
wolof
i o u ŋ ñ
c a ee m

SECTION II: DIALOGUES

Juróóm ñaareelu waxtaan
Seventh Conversation
Septième Conversation

FOO JANGE WOLOF?

SAMBA:	Tom, du yow Americain ngë?	Tom, aren't you American?	Tom, n'êtes vous pas Americain?
TOM:	Waaw, Americain laa.	Yes. I'm American.	Si, je suis Americain.
SAMBA:	Fóó jógé ci Amerik?	Where in America are you from?	D'où êtes vous aux états-unis?
TOM:	New York laa juddóó, waaye Californie laa dëkk léégi.	I was born in New York but I live in California now.	Je suis né à New York, mais j'habite en Californie maintenant.
SAMBA:	Foo jànge wolof?	Where did you learn Wolof?	Où avez-vous appris le wolof?
TOM:	Fii ci Sénégal laa ko jànge.	I have learned it here in Senegal.	Je l'ai appris ici au Sénégal.
SAMBA:	Ku lë ko jàngal?	Who taught it to you?	Oui te l'a enseigné?
TOM:	Sumë jàngalekat ag sumay xarit-u Wolof ñoo më ko jangal.	My teacher and my Wolof friends are the ones who taught it to me.	Ce sont mon professeur et mes amis Wolof qui me l'ont enseigné.
SAMBA:	Yàgg ngë fi?	Has it been a long time since you came here?	Ça fait longtemp que vous êtes ici?
TOM:	Juróóm benni weer laa fi am.	I have been here for 6 months.	Il y a 7 mois que j'suis ici.
SAMBA:	Juróóm benni weer rekk ngë dégg wolof nii?	Only 6 months and you speak Wolof this well?	Six mois seulement et vous parlez le wolof aussi bien.
TOM:	Tuuti rekk laa ci dégg.	I only speak a little.	Je le parle seulement un tout petit peu.
SAMBA:	Yow kay, dégg ngë bu baax!	You speak it very well!	Vous le parlez bien!

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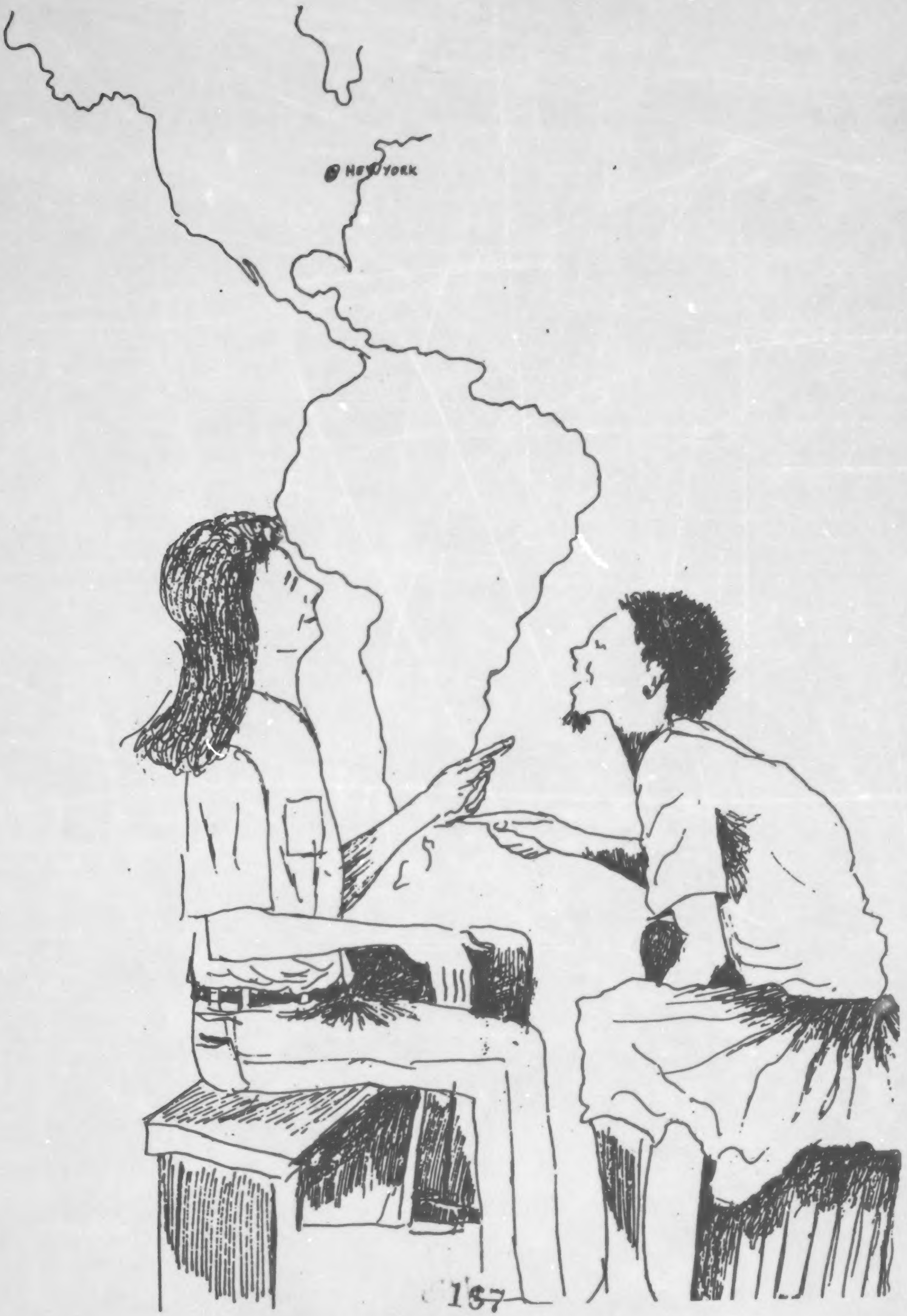


Juróóm Ñaareelu Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

WAXTAAN CI AMERIK

Samba-ngi waxtaan ag benn waa ju tudd Tom.

Samba is chatting with a fellow whose name is Tom.

Samba cause avec un homme qui s'appelle Tom.

SAMBA:	Waaw, yow du Amerik ngë jógé?	Tell me, aren't you from America?	Dites, n'êtes vous pas d'amerique?
TOM:	Waaw, dëgg lë, Amerik laa jógē.	Yes, it's true, I'm from America.	Oui, c'est vrai je suis d'amerique.
SAMBA:	Xamante ngë ag ku ñu-y wax Douglas moom itam Americain lë.	Do you know somebody by the name of Douglas he's also American.	Connaissez-vous quel-qu'un qui s'appelle Douglas, lui aussi est Americain.
TOM:	Ah, Amerik dafa rëy de Ban boor lë dëkké?	Ah, the US is big. In which part does he live?	Ah, les USA c'est grand. Dans quelle partie habite-t-il?
SAMBA:	Moom, nag New York lë juddóó waaye Californie lë dëkk léégi.	He was born in New York but he lives in California now.	Il est né à New York mais il habite la Californie.
TOM:	Man, New York la suma waa kër dëkk wante xamumë Douglas.	My family is from New York but I do not know Douglas.	Ma famille est de New York mais je ne connais pas Douglas.
SAMBA:	Xanaa yow Amerik ngë jànge-wolof? Walla danga fi yàgg?	Did you learn Wolof in America? Or have you been here for a long time?	Avez vous étudié le Wolof en Amerique? Ou êtes vous ici depuis longtemp?
TOM:	Fii ci Sénégal laa ko jange. Amnaa fi juróóm benni weer.	I have learned it here in Senegal. I've been here for six months.	Je l'ai étudié ici au Sénégal. Il y a 6 mois que je suis ici.
SAMBA:	Juróóm benni weer rekk, ngëy làkk nii! Ku lë jàngal Wolof?	Only 6 months & you speak so well. Who taught you Wolof?	Six mois seulement et vous parlez si bien. Qui vous a enseigné le Wolof?
TOM:	Sumë jàngalekat ag sumay xarit-u wolof ñoo më jàngal.	My teacher and my Wolof friends taught me.	Mon prof et mes amis wolof m'ont enseigné.
SAMBA:	Waaw kay loolu de baaxnë.	That's very good.	Ca c'est très bien.

SECTION III: GRAMMAR

1. Instrumentality

In English instrumentality is indicated by words like "with", "by", "through", etc. For example:

He writes with a pen.
He came by boat.

In Wolof, the same type of construction exists and the word that is used is ag (or ak). Thus:

Màngi lekk ag loxo.	I eat with my hand.
Yàngi dox ag sa tank.	You walk with your feet.

Another way of expressing instrumentality is the use of the suffix -e. When this suffix is used, no preposition is necessary. When used with a preposition it creates a redundancy that is acceptable (is correct).

Mungi lekk-e loxo.	He eats with his hand.
Xale bāngi bind-é estiló.	This child is writing with a pen.
Bant lë dóór-é xale bi.	It's with a stick that he hit the child.

The suffix -e is realized differently and according to the phonological environment it is in. If you have some notion in phonetics, this might help you understand it, but, of course, the best way to learn these is through constant practice.

-when attached to polysyllabic verb ending in short vowel, it can take any of the following forms: -ee or éé when the vowel is a front vowel

Examples:

Àggali - to finish	Aggalee - to finish with
Dimbëli - to help	Dimbëléé - to help with

oo or óó when it is a back vowel.

Examples:

Uppu - to fan oneself	uppóó - to fan oneself with
Watu - to shave oneself	Watoo - to shave oneself with

Other uses of the suffix -e

Besides indicating instrumentality, the suffix -e also designate various other functions.

-when added to intransitive verbs it makes them transitive.

Mangi sangu. I am bathing.	Mangi sangoo saabu. I am bathing with soap
Mangi dox. I am walking.	Mangi doxe dàll. I am walking with shoes.
Xale bangi fo. The child is playing.	Xale bangi fo-e suuf si. The child is playing with sand.

-It is used in constructions involving location:

Fan lë-y liggééyé?	Where does he work?
Fan lëñu-y jëndé yapp?	Where does one buy meat?
Marse laa ko gise.	It's at the market that I saw him.

-In constructions with the word naka (This of course, can be seen as some form of instrument):

Naka lëñu-y waxe "spoon" ci Wolof?

Naka ngë fanaan-e?

Naka ngë yend-oo?

2. Subject Emphasis

In English emphasis on the subject is done by stressing the word, thus, the sentence "I went to Dakar.", can be pronounced "I went to Dakar.". In Wolof, a stress is not sufficient to indicate that difference. It is necessary to use the vowel -a. This is a subject predicator and is always placed after the noun or noun-phrase which it predicates. When this predicator is used, the completion marker na (see Note 3, Page 9) is not used.

Boubacar-a-dem.	It's Boubacar who has gone.
Jangalekatam-a-ko jangël wolof.	It's his teacher who taught him Wolof.

If the subject to be predicated is a pronoun, it precedes the verb and has the following forms:

	SINGULAR	PLURAL
1st person	maa	ñoo
2nd person	yaa	yéén-a
3rd person	moo	ñoo

When the action of the verb is incomplete, the marker di is used and is usually realized -y like in:

Maa-y dem Dakar.	It's I who goes to Dakar.
Ñoom ñoo-y jëndd piis.	It's they who are buying material.
Suma xarit moo më jèngal Wolof. Suma xarit-a më jàngal Wolof.	It's my friend who taught me Wolof.

The construction with emphasis on the subject is the one found with the interrogative words:

Kan (or Ñan)?

Kan moo lë jàngal Wolof?

Ñan ñoo-y bay tool yi?

Kan moo ko wax?

Notice also the use of the short form which is preferred in normal speech.

Kan moo = ku

Ñan ñoo = ñu

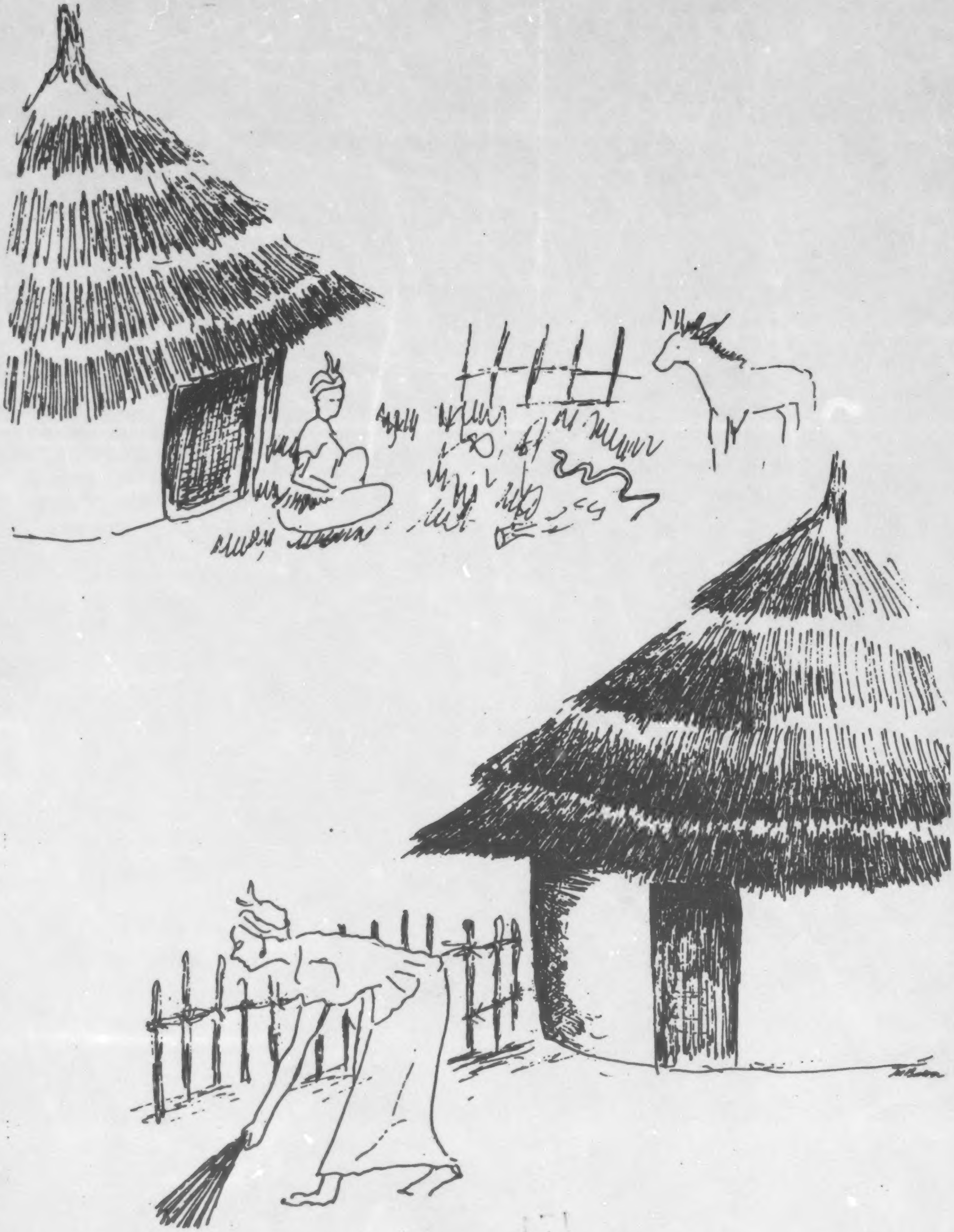
Lan moo = lu, etc.

SECTION IV: QUESTIONS

Tom, Americain lë?
Yow nag, lan ngë?
Kii nag?
Tom, fu mu jōgé ci Amerik?
Yow, fōō jōgē ci Amerik?
Kii, New York lë juddóō?
Tom, fu mu juddóō?
Sa xarit bii, New York lë juddóō walla Californie?
Sa baay, fu mu juddóō?
Yow, ban dëkk ngë juddóō?
Tom, fu mu dèkk léégi?
Yow, fōō dëkk ci Sēnégal?
Tom, yàgg në fi?
Kii, yàgg në fi?
Yow nag, yàgg ngë fi?
Tom ñaata weer lë am ci Sēnégal?
Sa xarit bii, ñaata weer lë fi am?
Dégg ngë Wolof bu baax?
Tom dégg në Wolof bu baax?
Tom dégg në Wolof bu baax walla tuuti rekk lë ci dégg?
Tom am në jàngalekatu Wolof?
Yow, ñaata jangalekat ngë am?
Am në ay xaritu Wolof?
Yow nag, am ngë xaritu Wolof yu bare?
Ku lë jàngal Wolof?

*QUESTIONS FOR THE SPECIAL DIALOGUE

Tom, du Amerique lë dëkk?
Yow, du ci àll bi ngë nekk?
Tom, xamante në ag Douglas?
Yow, xamante ngë ag Directeur bi?
Yow, Americain ngë? Moom nag? (Moom itam, Americain lë?)
Amerik dafa rëy walla dafa tuuti?



SECTION V: PROVERBS AND SAYINGS

1. Sama jaan wàcc-në.

2. Bëgg dem taxul mën-ë́ dem.

3. Gan doxat lë balaa-y raye, dem.

4. Saabu du fóót boppam.

5. Gumbë du jiité yoon.

SECTION VI: WRITTEN EXERCISES

Put the correct form of the verb in the blank below:

wax - Naka lëñuy ________ "book" ci Wolof?
jënd - Fu ñu-y ____________ jën fii?
fo - Fan lë xale y di _________?
solu - Fan lëñu-y ____________?
jang - Téeré bi lë-y ____________.
lekk - Xale yangi ____________ loxo.
yenddu - Naka ngë ____________?
fanaan - Nu xale yi ____________?
dugg - Sandaga lëñu ___________.
julli - Ci ëtt bi lë gōōr gi _________.
feebar - Àll bi ngë ________?
juddu - Boston lë Mike _________.

Translate into Wolof:

He is eating with a spoon. ________________________________
It's with his hand that he eats. ________________________________
Mike wrote with the pen. ________________________________
How did your guest spend the night? ________________________________
It's in the room that he changes. ________________________________
Where does one buy rice? ________________________________
Where do the children play? ________________________________
He has a headache. ________________________________
The child is malnourished. ________________________________
Where did you learn Wolof? ________________________________

It's my friend who did it. ________________________________
It's Malick who came. ________________________________
It's the farmer who is tired. ________________________________
You saw it (not Moussa). ________________________________
My friend taught me Wolof. ________________________________
My hand hurts (not my head). ________________________________
Who taught you Wolof? ________________________________
Did your neighbor say that? ________________________________
He has been here for a long time. ________________________________
It's been 3 months since I've been here. ________________________________

____

VOCABULARY FOR CHAPTER VII

àggali	to finish
aggale	to finish with
bant (b.)	stick
biir bu-y daw	diarrhea
boor (b.)	nearby, next to, around
bori	nose bleed
deret (j.)	blood
dëtt-mbér	puss
dimbëléé	to help with
dóór	to hit
dox	to walk
doxe	to walk with
futt	to have a blister
fo	to play
fo-e	to play with
gaañ	to hurt, to injure
gaana	leprosy
gaañu	to hurt oneself
gaaw	quick, fast
góóm	cut
gumbë	blind
jooy	to cry: sa biir a ngi jooy. your stomach is growling
juddu	to be born: fóó juddóó where were you born
kuli (j.)	syphillis: dafa ànd ag kuli he has syphillis
lagañ/lagaj/lafañ	a handicapped person
lool	very
lox	to shiver
lu/muumë	dumb, mute
mer	to be angry, to be irritable
miir	to be dizzy
muumë/lu	dumb, mute
nàcc	to bleed
ŋàppati	chicken pox
ñaq	to sweat, to perspire
ŋas	measles
nelaw	to sleep
newwi	swollen
njàmbutaan, xuréét	whopping cough

saan	parisite, worm
sawar	to be active
seere	to be constipated
sëqët	to cough
sibiru (st.)	to have a fever, to have malaria
soj, xurfaan (st.)	to have a cold
taab	abcess
tëx (st.)	to be deaf
tissóóli	to sneeze
uppóó	to faan oneself with
uppu	to fan oneself
wacc	to abandon, to throw
waccu	to vomit
wànnet	conjunctiviits
wat	to shave
watoo	to shave oneself with
watu	to shave oneself
wérëdi	to be in poor health
xam-xam (b.)	knowledge
xame	to know
xàmme	to recognize
xamal	to make known
xamante	to know one another
xaw	to almost, to nearly
xëm	to faint
xiibon	to be malnourished, to become sick often
xurëët, njàmbutaan	whopping cough
xurfaan, soj	to have a cold
yàgg	to take a long time

CHAPTER VIII

SECTION I: EXPRESSING THE PAST

In this section notice the different ways the particle -woon is used. The grammar section of this chapter deal with this particle in length. For the time being notice the different uses and especially how they differ according to whether the emphasis is neutral, on the object, on the verb or on the subject.

1.	Am-oon-naa xaalis daaw.	I had money last year.
	Dem-oon në Amerki bu yagg.	He went/had gone to America a long time ago.
	Biig liw-oon-në lool.	Last night it was very cold.
	Sumë-xarit ñëwul woon ñëw.	My friend could not come.
	Feebar-umë-woon.	I was not sick.

In these sentences the particle woon is attached to the verb but in two different ways.

Positive sentences - when the sentence is not negated the particle is directly attached to the verb (the infinitive).

Negative sentences - if a negative particle is used, the particle woon is attached to it.

2.	Dakar lëñu dem-oon demb.	It's to Dakar that we went/had gone yesterday.
	Dama reeri-woon.	I went/had gone to diner.
	Malick moo ñëwóón.	It's Malick who came/had come.

These sentences respectively mark the emphasis on the object, verb and subject.

*Supplementary Expression for Rural Focus

Tool yë laa dem-on.	I went to the fields.
Teen bë laa dem-oon.	I went to the well.
Ndaje laa dem-oon.	I went to a meeting.
Dem-oon-në ja ba.	He went to the market.
Dafa rooti-woon.	He had gone to fetch water.
Dafa géti-wóón.	He had gone fishing.
Dafa wali-woon.	He had gone to pound.
Dafa nappi-woon.	He had gone fishing.
Dafa bayi-woon.	He had gone farming.

OPTIONAL LESSONS

This lesson is optional and might not be presented in class. If you want to study either or both texts, feel free to do so. All the vocabulary can be found in the glossary and you can consult your instructor for any additional help you might need.

MBIRUM WÉRGI YARAM

SPECIAL LESSON ON HEALTH

Naka lëñu-y xeexe ag tilim?

Amnë ay xale yoo xamne seen yaram dafa fees dell ak i picc walla tēēñ. Loolu nag yombnaa dindi. Li ci ëpp yëpp tilim lë ci nit ki, xale yooyu dañu tilim, te seeni waajur saggan lool ci ñoom.

MBAYUM GERTE

SPECIAL LESSON ON AGRICULTURE

Ku dēqi gerte dànga ko-y wëlbëti, doom yi fēētē ag jant bi. Su ko defe max gi du ko mëna yàq.

Su fekke jant bi dafa tàng lool, gerte gi mënnë nekk ci naaj wi ñeent bë jurōōm benni waxtu. Su tangul torop mën nëñu wëlbëti gerte gi bàyyi ko ci naaj wi benn bë ñaari fan.

CULTURAL NOTES

THE MUSLIM RELIGION

As you may have already realized, the Muslim religion is a very important part of the Wolof society. In Senegal, about 80% of the population is Muslim. The Muslim religion has been introduced in Senegal as early as the 12th century. The Islamic religion in Senegal is organized in brotherhoods. The main ones are the Tidjaan, the Xaadir, the Murid, the BayFall, and the Layenne. While the majority of Muslims belong to the Tidjaan sect, the relatively newer sect of Mouridism is becoming one of the active forces in the country. The Mouridism was founded around 1886 by Sërin̈ Cheikh Ahmadou Bamba. It is based on the total submission of the individual to his spiritual chief referred to as the sërin̈. The sërin̈ fulfills the necessary religious duties on behalf of the adept who work and practically live for him. The capital of the Mourdism is Touba which is in the heart of the peanut region. This explains the very powerful economic force that this sect has become in the agricultural sector of the country. Except for some differences in the way they are orgniazed, all the sects adhere to the 5 pillars of Islam which are:

1. Belief in Allah and his prophet Mohamed.
2. Pray five times a day.
3. Practice the fast which occurs one month a year.
4. Give alms (charity) to the blind, the poor, the aged, the helpless, and twins.
5. If possible, make the pilgrimage to Mecca at least one time.

On top of the five pillars which constitute tne foundation of the religion, Muslims do not drink aicohol nor eat pork.

The following vocabulary describes major activities or concepts in the Muslim religion. Have your teacher or friends explain them to you.

julli____________________
jàpp____________________
jurōōmi yoon____________________

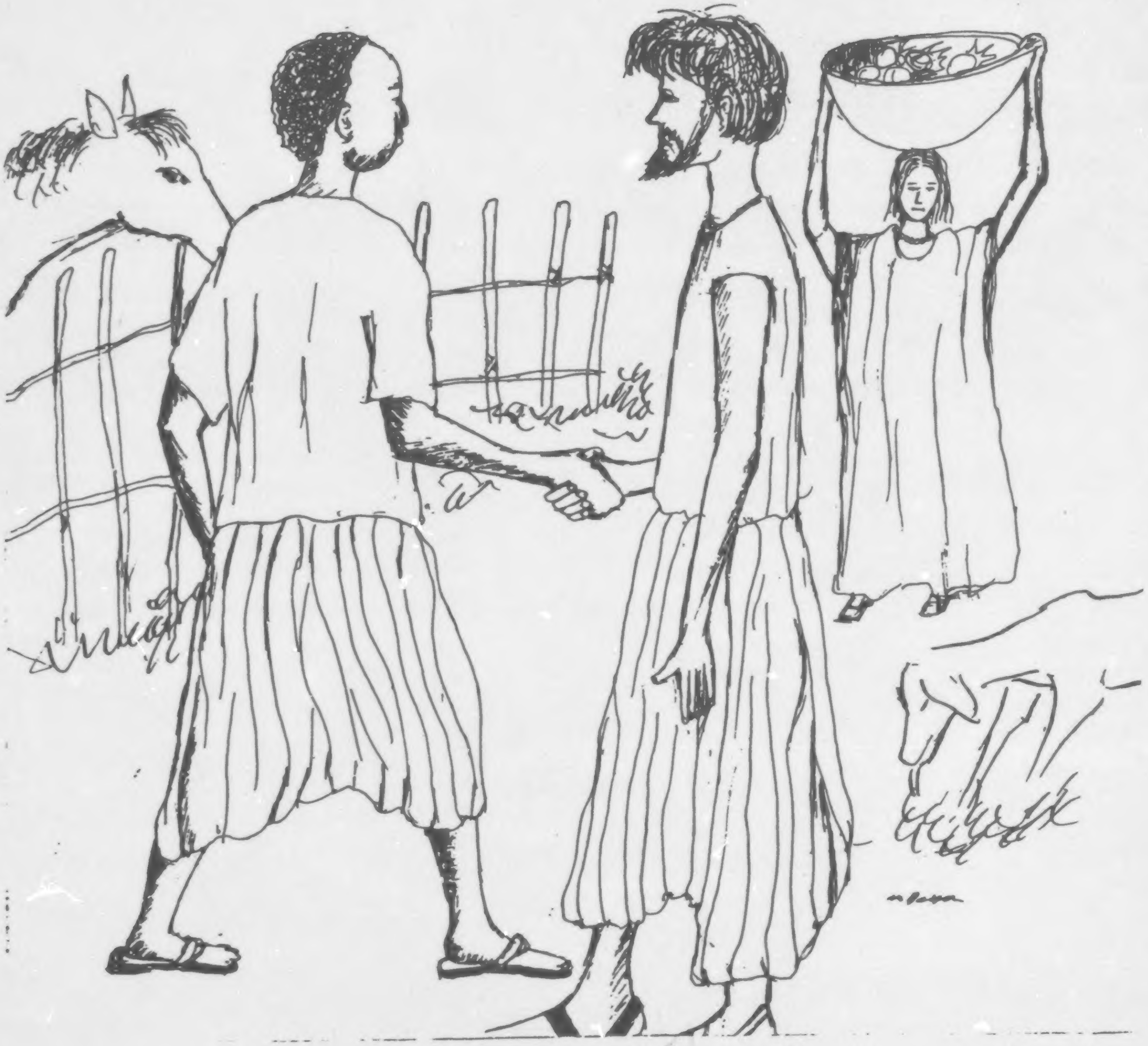
aji____________________
allaaji____________________
ajaratu____________________

wërsëg____________________
barke____________________
tuyaaba____________________

jublu peŋku____________________
woor/koor____________________
weeru koor____________________

korite____________________
tabaski____________________
yalla____________________

rakk____________________
nodd____________________
ilimaan____________________
jiité____________________



SECTION II: DIALOGUE

Juróóm ñateelu waxtaan
Eighth Dialogue
Huitième Dialogue

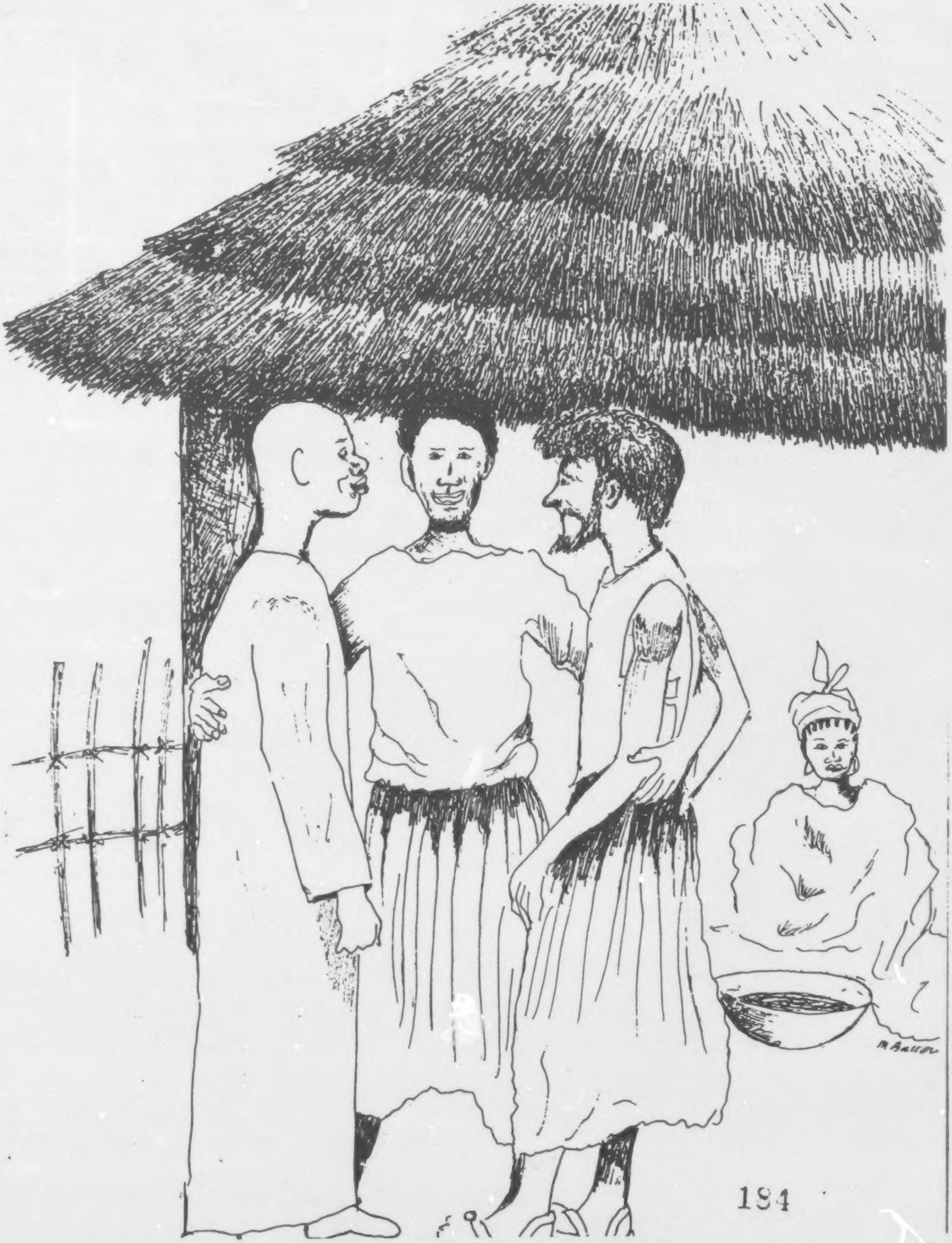
BAAYIL DOX

Samba, John ag Ibra ñungi taxaw di waxtaan.

Samba, John and Ibra are standing talking.

Samba, John et Ibra sont debout et causent.

IBRA:	Samba, bayyil dox!	Samba, stop running around.	Samba, cesse de marcher.
SAMBA:	Lutax ngë wax loolu?	Why did you say that?	Pourquoi dites-vous cela?
IBRA:	Ñëw-naa kër gë ñaari yoon tey, nekkuloo fë woon.	I came by the house twice today, you were not there.	Je suis passé à la maison à deux reprises, mais vous n'y étiez pas.
SAMBA:	Dama tukki woon maag suma gan gii!	I had gone for a trip with my guest here.	J'étais allé en voyage avec mon invité ici.
IBRA:	Fu ngeen demoon, ci àll bi?	Where did you go, in the bush?	Où étiez-vous allé, en brousse?
JOHN:	Waaw wetu Thies lëñu demoon.	[illegible], we had gone near Thies.	Oui, nous étions allé vers Thiès.
IBRA:	Mbaa tukki bi neexoon-në?	Hope the trip was good (enjoyable)?	J'éspère que le voyage était agreable.
JOHN:	Neexoon-në lool. Àll bë moo dàq fii.	It was very enjoyable. It's more pleasant in the bush than here.	C'est plus agreable en brousse qu'ici.
SAMBA:	Wax ngë dëgg.	You are right.	Vous avez raison.



Juróóm ñeteelu waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

DEMOON BENN NGÉNTE

John ag Samba ñungi waxtaan ag Ibra Ndiaye, seef dekibu John.

John and Samba are talking with Ibra Ndiaye. John's "chef d'equipe".

John et Samba parlent avec Ibra Ndiaye, le "chef d'equipe" de John.

SAMBA:	Ibra, xaarnaa lë bë sonn démb.	Ibra, I have waited for you for a long time (until I was tired) yesterday.	Ibra, je t'ai longtemps attendu, hier.
IBRA:	Waay! Dama demoon benn ngénté.	I had gone to a baptism.	J'étais allé à un baptême.
SAMBA:	Mbaa ngénté lë neexoonnë.	Hope the baptism was enjoyable.	J'espère que le baptême était agreable.
IBRA:	Lool sax! Waaye dama xawoon guddéé. Moo tax ñëwumë kër gë.	Very much so! But I was a little late. That's why I didn't come to the house.	Bien (agreable)! Mais j'etais un peu en retard. C'est pourquoi je ne suis pas venu à la maison.
SAMBA:	Loolu amul solo.	That's all right (it's not important).	Ce n'est pas grave.
IBRA:	John, jàmm ngë am?	John, how are you?	John, comment allez-vous?
JOHN:	Dama xawoon tawat biig wante mangi am tan.	I was a little ill last night, but I am feeling better.	J'étais un peu souffrant hier soir, mais je me sens mieux.
SAMBA:	Lu lë jotoon?	What was wrong with you?	Qu'aviez-vous? (Qu'est ce qui n'allait pas?)
JOHN:	Dama sibbiru woon.	I had a fever.	J'avais de la fievre.
SAMBA:	Danga war noppëliku.	You should rest.	Vous devez vous reposer.

SECTION III: GRAMMAR

1. The Past Marker -woon

The past time marker -woon is presented in this chapter. As you recall (Note 1, pages 49 and 50) the completion marker -në, when used with active verbs has the meaning of a past tense, a tense that would be of the English present perfect. Example:

He has arrived.	Ñëw-në.

As you also may recall, when the completion marker -në is used with a stative verb, it no longer has the sense of a past tense.

He has money.	Am-në xaalis.

To indicate that the action referred to by an active verb (or condition referred to by a stative verb) is limited to sometime in the definite past a special marker is added to the verbal construction. This past tense marker can have three forms:

-woon	a suffix attached to verbs ending in a vowel.
-oon	a suffix attached to verbs ending in a consonant.
-woon	which is an independent form and which is not attached to the preceding word.

In unnegated sentences (and when the particle di is not used (see next Chapter), the past marker is generally suffixed to the verb (infinitive) and the rest of the construction remains unchanged. Examples are:

Gis-oon-naa xale bi.	I had seen the child.
Xam-oon-në dëkk bi.	He knew the town.
Tukki-woon-nëñu daaw.	They had travelled last year.
Moussa dafa nappi-woon.	Moussa had gone fishing.
Dakar ngë dem-oon.	You had gone to Dakar.
Maa bayi-woon.	It's me who had gone farming.

In negated sentences, the past marker usually occurs in its independent form -woon and it is placed at the end of the verbal construction.

Dem-ul-woon.	He had not gone.
Yow am-uloo-woon xaalis.	You did not have money.
Ñëwulwoon.	He/she had not come.
Nekk-uleen-woon kër gë.	You were not home.

2. Different constructions with the marker -woon

The marker -woon is used with the verbal construction and its position in the sentence depends on what kind of emphasis you want to have. Below is a summary of the different ways this marker can be used.

UNNEGATED CONSTRUCTIONS	NEGATED CONSTRUCTIONS
Neutral	
Dem-oon-naa Dakar.	Dem-umë-woon Dakar.
Dem-on ngë Dakar.	Dem-uloo-woon Dakar.
në	ul
nëñu	uñu
ngeen	uleen
nëñu	uñu
Object Emphasis	
Dakar laa dem-oon.	Dakar laa dem-ul woon.
ngë	ngë
lë	lë
lëñu	lëñu
ngeen	ngeen
lëñu	lëñu
Verb Emphasis	
Dama demoon Dakar.	Dama demul-woon Dakar.
Dangë	Danga
Dafa	Dafa
Dañu	Dañu
Dangeen	Dangeen
Dañu	Dañu
Subject Emphasis	
(Man) Maa dem-oon Dakar.	Maa demul-woon Dakar.
(Yow) Yaa	Yaa
(Moom) Moo	Moo
(Ñun) Ñoo	Noo
(Yēēn) Yēēnë	Yēēnë
(Moom) Ñoo	Noo

SECTION IV: QUESTION

Ana Samba, John ag Ibra?
Ibra lu mu wax Samba?
Ibra ñaata yoon lë ñëw kër Samba?
Ñaata yoon ngë-y dem Dakar weer wu nekk?
Ñaata yoon ngë-y dem ci àll bi weer wu nekk?
Samba, moon rekk moo tukki-woon?
Samba dafa tukki-woon?
Yow nag, danga tukki-woon?
Moom ag kan ñoo tukki-woon?
Demb danga demoon Dakar?
Yaag kan yéēnë demoon Dakar?
Samba ag John fu ñu dem-oon?
Yéēn ñaar fu ngeen dem-oon?
Seen tukki neex-oon në?
Àll bi neex-në?
Àll bi moo dàq Dakar?
Sénēgal, moo dàq Amerik?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

Ibra Ndiaye, seef d'ēkib lë?
Yow, seef d'ēkib ngë?
Sa seef dékib, nu mu tudd?
Ibra Ndiaye seef dēkib-u kan lë?
Samba xaar-në Ibra démb?
Yow, xaar ngë më biig?
Sa xarit xaar-në lë keroog?
Biig xaar ngë bë́ sonn?
Ibra fu mu demoon?
Yow foo demoon?
Mbaa ngēntē lë neexoon-në?
Mbaa añ bi neexoon-në?

Mbaa reer bi neexoon-në?
Ibra dafa xaw-oon guddēé?
Ibra, lu tax ñëwul kër gë?
John, dafa tawat lēégi?
Biig, lu ko jot-oon?
Yow, dangë tawat-oon biig?
Yàngi am tan?
John, mungi am tan?
Samba mune John: "danga war noppeliku"!
Lutax mu wax loolu?

SECTION V: PROVERBS AND SAYINGS

1. Waxu mag du fanaan àll.

2. Fu sindax di ñaawalee xodd, garab-a fë jege.

3. Bët du yanu waaye xamnë lu bopp àttan.

4 Bant lu mu yàgg yàgg ci ndox du nekk jasig.

5. Sa gémmiñ xasaw-në, sa doomu baay rekk moo lë koy wax.

SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in the past taking into account the emphasis (object, verb, and subject).

Moustapha, amnë doom. ______________________________

Xale bi gis-në kër gi. ______________________________

Waa dëkk bi amunu xaalis. ______________________________

Thies lë gőőr gi nekk. ______________________________

Benn oto lë jënd. ______________________________

Yéen dem-uleen Kaolack. ______________________________

Ñoom ñet xamuñu dara. ______________________________

Suma xarit mën-në ñaw. ______________________________

Jigéén ji amul paas. ______________________________

Foo nekk ci àll bi? ______________________________

Ñoo seeti prefet bi. ______________________________

Marie ag Aminata ñoo ko wax. ______________________________

Dafa feebar tey. ______________________________

Da ngeen sonn torop. ______________________________

Tool yë lëñu dem. ______________________________

2. Translate into Wolof:

He has work. ______________________________

He had work. ______________________________

She is sick. ______________________________

She was sick. ______________________________

Mamadou wants rice. ______________________________

Mamadou wanted rice. ______________________________

He has given it to me. ______________________________

He had given it to me. ______________________________

Where were you a while ago. ______________________________

You did not have a house in the U.S. ______________________________

He was very hungry. ______________________________

They had travelled. ______________________________

You had not gone to work. ______________________________

Your brother had not said it. ______________________________

Where was she? ______________________________

Weren't you cold last night?______________________________

It was the millet that we ate.______________________________

VOCABULARY FOR CHAPTER VIII

ci subë	morning
daaw	last year
daaw-jēēg	2 years ago
dindi	to take off, to remove
déqi	to harvest
dàq	1. to be better than, to surpass, to out do, to excell 2. to send away, to turn away
ëpp (st.	to be too much, to be too bit, to be too large
faj	to cure, to heal
faju	(to go cure oneself) to go to the doctors
fees	to be full
fees dell	to be very full
fēētē	to face
fēētēēl	to make something face in a certain position
gét, napp	to fish
ja bë	to the market
jant (b.)	the sun
max	termites
mbay	cultivation
ndaje	to meet
ndaje (m.)	meeting, reunion
ngelaw	to be windy
ngelaw (m.)	wind
ngēntē	baptism
sàggan (st.)	to be negligent
solo	importance
su fekkee	if
téẽñ	lice
tilim (st.)	to be dirty
torop	very
wal	to pound grain
wëlbëti	to turn over
wér (st.)	to be cured
wér (g.)	health
wérgi yaram	healthy body
xeex	to fight
xeex (b.)	fight
yëpp	all, every

CHAPTER IX

SECTION I: DESCRIBING PEOPLE

1. Describing someone or something:

A. The question Naka lë mel? = What is he/she/it like? can refer to both physical and moral description. To answer this question, the construction with the dafa form is very often used. Thus:

Dafa njool.	He/she is tall.
Ñoom dañu gàtt.	They are short.
Suma xarit dafa yam.	My friend is medium size.
Këer gi dafa rëy.	The house is big.

If the dafa is not used, a construction with a relative pronoun can be substituted.

Dafa njool. could be expressed as Ku njool lë.

Ñoom dañu gàtt. Noom ñu gatt lëñu.

To describe someone's complexion the words ñuul = to be dark/black, xees = to be of light complexion, and xeereer = (to be in between not too dark, not too light) are used.

Note that these terms are strictly used when describing somebody's complexion.

B. Another way of giving a description is with the construction am plus the noun. Examples:

Moussa dafa am xel. Moussa am në xel.	Moussa is smart.

C. "Description" Vocabulary

ñuul	to be black/dark
xees	to be light
xeereer	to be in between dark and light
sew	to be thin
njool	to be tall
gàtt	to be short
yam	to be of average size
rafet	to be pretty
jekk	to be elegant
magget	to be old
rëy	to be fat

dof	stupid
reew	rude
ŋott	stingy
reelu	funny
soof	dull
baax	good
bon	bad

am yaram	to be fat
am bët	to have big eyes
am taxawaay	to be tall
am jëmm	to be tall
am taar	to be pretty
am taat	to have a big "derrière"

am xel	to be smart
am xamxam	to be knowledgeable
am wërsëg	
am barke	to be lucky
am tuyaaba	
am doole	to be strong

2. Comparison

A. Equality

The English construction as --- as, example "John is as tall as Nancy." does not exist in Wolof. The equivalent structure is in the form:

John ag Nancy ñoo tollo.	John and Nancy are of the same size.
Lisa ag Eva ñoo niróó.	Lisa and Eva look alike.
Téeré bii ag téeré bii ñoo yam.	This book and that book are equal.
Suma rak ag sa mag ñoo maase.	My younger brother/sister and your older brother/sister have the same age.

Another way of expressing equality is with the use of the word benn and the predicator lë. Examples:

Téeré yi benn lëñu.	These books are the same.
Bii ag bele benn lenu/benn le.	This one and that one are similar.

3. Superiority

Two constructions are used and can roughly be categorized as follows:

A. Corresponding to the dafa construction:

Justine moo gën njool Pat.	Justine is taller than Pat.
Siis bii moo gën rëy siis bii.	This chair is bigger than this chair.
Tool yi ñoo gën yaatu tool yii.	These fields are wider than these fields.

Man maa ko gën gàtt.	I am shorter than he.

B. Corresponding to the am plus a noun construction:

Coumba moo ëpp xel Awa.	Coumba is smarter than Awa. (literally - has more brains)
Yow yaa ëpp wërsëg Ndiouga Kebe.	You are luckier than Ndiouga Kebe.
Maa lë ëpp xaalis.	I have more money than you.

C. The word dàq is used often when expressing superiority. It has the general meaning of "to be better than". When used with another verb, it is like an auxiliary and it modifies that verb.

Niokhor moo dàq liggééy Ablaye.	Niokhor works better than Ablaye.
Fatou moo dàq jan Samba.	Fatou is a better student (studies better) than Samba.

When used alone (i.e., without another verb), dàq takes the meaning of better. Depending on the context, it can have a very specialized meaning:

Abi moo dàq Ana.	Abi is prettier than Ana.
Ceebu jën moo dàq mafe.	Ceebu jën is tastier than mafe.
Suma simis moo dàq sa simis.	My shirt is prettier than your shirt.
Sénegal moo daq Amerik.	Senegal is better (looking/living) than America.

D. Tane means better but is not used in the same way dàq is. It is the opposite of yéés (see below) and indicates a general superiority (e.g., the meaning in Mangi tane. = I am feeling better.)

Tane is used in the existence of some negative aspect of a description.

Siis bii baaxul, siis bii itam baaxul, wante bii moo tane bii.	This chair is not good, and this chair is not good either, but this one is better than this one.

4. Expressing difference

-wuuté = to be different

Siis bii ag siis bëlé wuuté ñënu.	This chair and that chair are different.

-duñu been = not the same one

Sénégal ag Amerik duñu benn.	Senegal and America are not the same.

-bokk-uñu = do not share

Ñoom ñaar bokkuñu. They are not the same.

5. Inferiority

The word yéés has the meaning of "worse"

Yoon wii móó yéés. This way(road) is worse.

There is not an equivalent of the English less -- than; instead in Wolof the gën constuction and the opposite verb are used. Example:

(instead of saying)

This house is less pretty than that house. Wolof's would say, "That house is prettier than this house."

*VOCABULAIRE SUPPLEMENTAIRE POUR MILIEUR RURAL

*SPECIAL VOCABULARY FOR RURAL FOCUS

Note: A utiliser avec les cycles precedents.

Use with the preceding cycles.

Tool bi dafa yaa. (yaatu) ndaw sore	The field is large. small far	Le champ est large. petit loin
Nawet bi baax-në.		
Nawetu ren ag nawetu daaw ñoo niróó.	This rainy season and the last are similar	Cet hivernage et l'hivernage passé se ressemblent.
Masin móó gën gaaw illeer.	A machine is faster than an hoe.	Une machine est plus rapide qu'une daba.
Bay gugub móó gen bay gerte.	It's better to grow millet than to grow peanuts.	C'est mieux de cultiver du mil que de cultiver de l'arachide.
Ren moo tane daaw.	This year is better than last year.	Cette année est meilleur que l'année dernière
Sine Saloum móó ëpp ndox fleuve.	The Sine Saloum region has more water than the fleuve region.	La region du Sine Saloum a plus d'eau que la region du fleuve.

*LEÇON SPECIALE SUR LA SANTE

*SPECIAL LESSON ON HEALTH

NAKA LËÑU-Y XEEXE AG TILIM (suite)

Nañu faral di raxasoo saabu. Saa yoo laale dara war-ngë raxasu ndax fii dañu-y faral di ñaq lu bare.

Nit ku nekk warnë di sangu bés bu nekk. Canggaay mooy setal yaram bë mu mën di noyyi.

*LEÇON SPECIALE SUR L'AGRICULTURE

SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE (suite)

Su gerte gi nekkee ci naaj wi ab diir, dañu koy dajale def ko ay tar bàyyi leen fë ñu-y wow ndaŋk-ndaŋk.

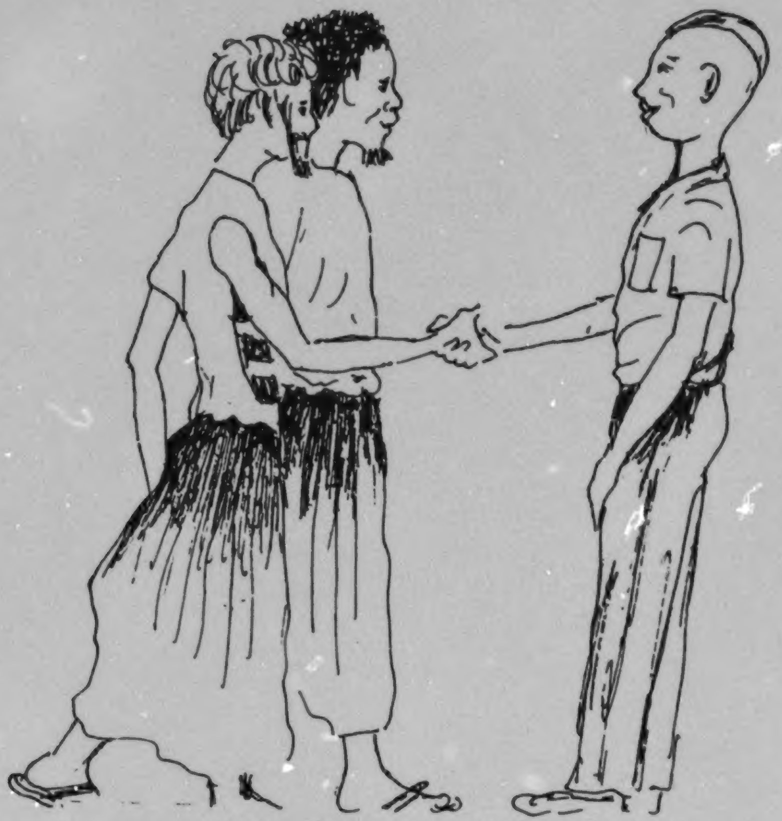
Su loolu weesoo, ñu dajale leen def ay naaf. Mén-nëñu aj lépp ci kaw ay bant yu ñu samp; su ko defee, gerte gi dootul laal suuf.

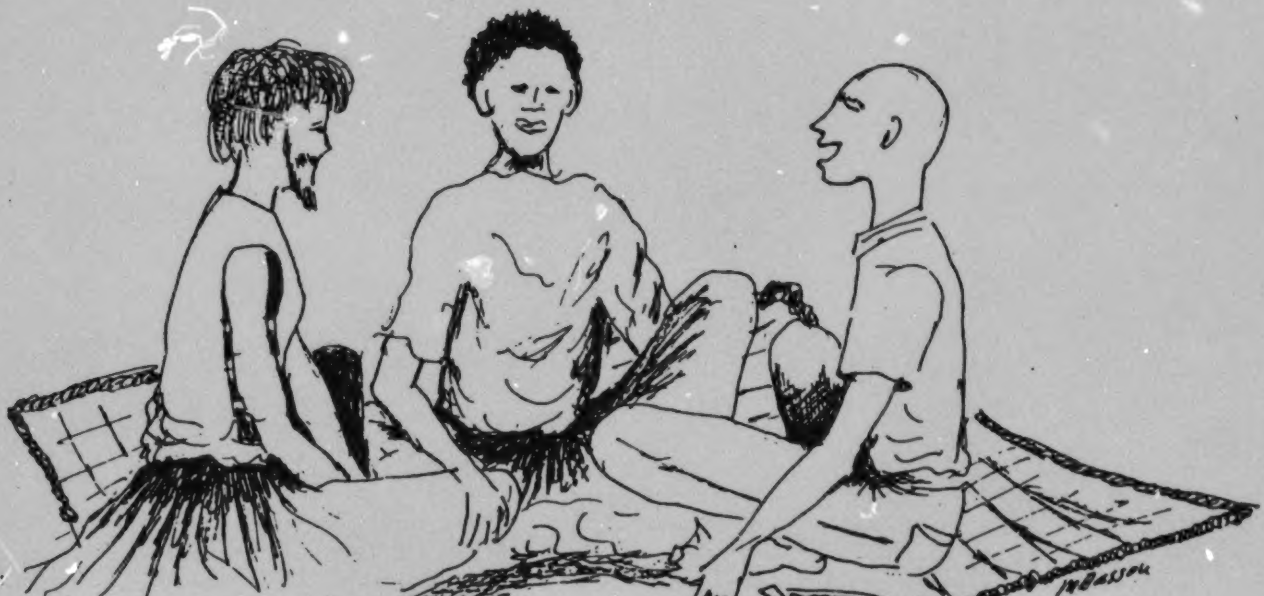
CULTURAL NOTES: SUPERSTITION AND BELIEFS

Despite the strong influence of the Islamic religion, the Wolof society still has practices that undoubtedly originate from past animist beliefs. Animism can be roughly described as a religion in which people do not believe in one God but they rather believe in several Gods represented by natural phenomena such as the wind, the rain, etc. Among the majority of the Wolof, strong faith in the Muslim religion does not prevent these practices. Following are some terms and their meanings relative to these practices.

TÉÉRÉ	(or, gris-gris) These are amulets that men and women wear around the waist, neck, arms, legs. They serve as protection against the devil and the bad spirits.
KAAR	This word is repeated whenever someone is praised, especially a child. For example: Xale bi rafet në. Kaar. This expression is said to "protect" the child from evil spirits. There is a belief that if you praise a baby, the evil spirits will hear about it and take the child away. (This belief is still very strong, probably because the infant mortality is still very high.)
DËMM	Witches. Witchcraft is inherited maternally, i.e., a person whose mother is a dëmm is automatically a dëmm. A person whose father is a dëmm is a nóóxóór. A nóóxóór is less harmful than a dëmm. There is a great fear of a dëmm. They eat people's souls and can transform into animals (cats, hyennas or into the wind.
JINNÉ	Spirits.
RAB	Spirits of a certain group. It can appear in visible forms such as one of an animal, snake - bird, etc.
SËYTAANE	The devil (satan)
NDËPP	Dance of possession, organized to cure people who are mentally ill.

Superstition is very common and you may as an exercise ask your instructors or friends to tell you some of these beliefs.

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SECTION II: DIALOGUE

ÑUNGI TÀGGOO

Juróom ñenteel-u waxtaan
Neuvième dialogue
Ninth Conversation

Samba ag John ñungi tàggoo.

Samba and John are saying goodbye.

Samba et John se disent au-revoir.

JOHN:	Mangi dem.	I'm leaving.	Je m'en vais.
SAMBA:	Yàngi dem. Ngë nuyul më sa waa kër.	You're leaving. Say hello to your family for me.	Vous partez. Dites bonjour à la famille de ma part.
JOHN:	Dinëñu ko dégg.	They'll hear it.	Ils l'entendront.
SAMBA:	John...	John...	John
JOHN:	Naam.	Yes.	Oui.
SAMBA:	Loo-y def ëlëg ci ngoon?	What are your doing tomorrow afternoon?	Que faites vous demain après-midi?
JOHN:	Man? Dara.	Me? Nothing.	Moi? Rien.
SAMBA:	Doo new ker ge naansi attaya?	Won't you come to the house for tea?	Ne venez-vous pas à la maison boire du the?
JOHN:	Ci ban waxtu?	At what time?	À quelle heure?
SAMBA:	Sǫo waccee ci takkusaan.	When you get off work around 5:00 p.m.	Quand vous sortez du travail vers 5 heures.
JOHN:	Baaxnë, dinaa ñëw, bu soobee yàlla.	Okay, I'll come, if it pleases God.	D'accord, je viendrai s'il plait à Dieu.
SAMBA:	Di-naa lë xaar.	I'll wait for you.	Je vous attendrai.

*DIALOGUE SPECIALE POUR MILIEU RURAL

*SPECIAL CONVERSATION FOR RURAL FOCUS

"-ANGI TÀGGOOK IBRA

John ag Samba angi tàggook Ibra.

John and Samba are saying goodbye to Ibra.

John et Samba disent au-revoir à Ibra.

IBRA:	Mangi ñëw dem bë kër gë.	I'm going to go home.	Je vais m'en aller à la maison.
JOHN:	Ah, fóó jëm; bul yàq waxtaan wi waay.	Where are your going; don't spoil the conversation.	Ou allez-vous, ne gachez pas la conversation.
IBRA:	Du ngeen ñëw ñu añi.	Won't you come have lunch.	Ne venez-vous pas dejeuner.
SAMBA:	Na ci jàmm bare.	Peace be plenty in it. (No, thanks eat in peace)	Non merci (Mangez en paix.)
IBRA:	Waaw, xanaa dingeen naan-si attaya?	Well, you will come for tea?	Bon, j'espère que vous viendrez boire du the?
SAMBA:	Ban waxtu?	At what time?	A quelle heure?
IBRA:	Ci booru tisbaar su ngeen anee bë noppi.	Around 2 after you finish lunch.	Vers 2 heures, après le dejeuner.
JOHN:	Dinenu ñëw, waaye bu leen-ñu xaar.	We'll come but don't wait for us.	Nous viendrons, mais ne nous attendez pas.
IBRA:	Su ngeen ñëwul duñu tambali. Dinëñu leen xaar.	If you don't come we won't start. We will wait for you.	Si vous ne venez pas, ne commencerons pas. Nous vous attendrons.
JOHN:	Baaxnë dinëñu ñëw, bu soobee yàlla.	Okay, we'll come if it pleases god.	D'accord, nous viendrons, s'il plait a Dieu.

SECTION III: GRAMMAR

Expressing Future

As you recall (See note 2, Chapter IV) the particle di was described as an auxiliary verbthat indicates either incompleteness or future. The way it is used when expressing the future tense is in combination with the marker në. The different forms appear in the paradigm below. These forms are used for non-negated sentences (See the following Chapter for negated forms.).

	SINGULAR	PLURAL
1st person	dinaa	dinëñu
2nd person	dingë	dingeen
3rd person	dinë	dinëñu

The particle is placed before the verb. It is used with both active and stative verbs. Examples are following:

Dinëñu ko dëgg.	They will hear it.
Samba dinë xaar John.	Samba will wait for John.
Dingë am xaalis.	You will have money.

When the particle di is attached to the dinë form, it gives the meaning of "usually". Examples are following:

Dinëñu-y naan àttaya.	We usually drink tea.
Dinë-y nelaw bëcceg.	He usually sleeps in the daytime.

SECTION IV: QUESTIONS

Yàngi dem?

John, mungi dem?

Ngë nuyul më waa kër gë.

Ngë nuyul më Samba.

John, tàggu-në Samba?

Naka lë ko tàggoo?

John, lumu-y def subë ci ngoon?

Loo-y def lēēgi?

Irene, lu muy def lēēgi?

John, dinë naansi àttaya?

Yow nag, dingë naansi àttaya?

John, ci ban waxtu lë-y ñëw?

Yow, ci ban waxtu ngë-y ñëw?

Am ngë montar?

Ban waxtu moo jot?

Samba dinë xaar John?

Kan lë-y xaar?

Kan ngë-y xaar?

Dingë më xaar tey?

Moom dinë dem dëkk bë ngoon?

*QUESTIONS POUR DIALOGUE SPECIAL

Ibra fu mu jëm?

Yow, yàngi ñëw dem Dakar?

Yàngi dem?

Dõõ ñëw naansi àttaya?

Du ngeen ñëw ñu añi?

Yow dingë naansi àttaya?

Samba ag John dinëñu naansi àttaya?

Ci ban waxtu lënuy naan-si àttaya?

Sooañee bë noppi looy def?

Sooreer bë noppi looy def?

Soowaccee bë noppi looy def?

Yéēn dingeen ñëw?

Dingë ñu xaar?

Dingë leen xaar?

Ibra dinë xaar Samba ag John?

John ag Samba dinëñu ñëw?

SECTION V: PROVERBS AND SAYINGS

1. Kóllëré gànnaaw lë-y fēēté.

2. Lu më ci gōōbé gar ko.

3. Ku-y xalam di ca jaayu.

4. Goloo-ngi xaste daar daar.

5. Angale xamul-tama, raabu lë kō-y tëggē.

SECTION VI: WRITTEN EXERCISES

1. Translate into English

Dinëñu dem Dakar. ____________________
Jigēēn ñi dinëñu ñëw ngoon. ____________________
Man dinaa seeti suma baay. ____________________
Dinëñu ko dégg. ____________________
Xale bi dinë sonn. ____________________
Yeen dingeen am wërsëg. ____________________
Suma waa kër dinëñu ñëw Senegal. ____________________
Jabaram dinë togg ceeb. ____________________
Tapha dinë naansi àttaya. ____________________

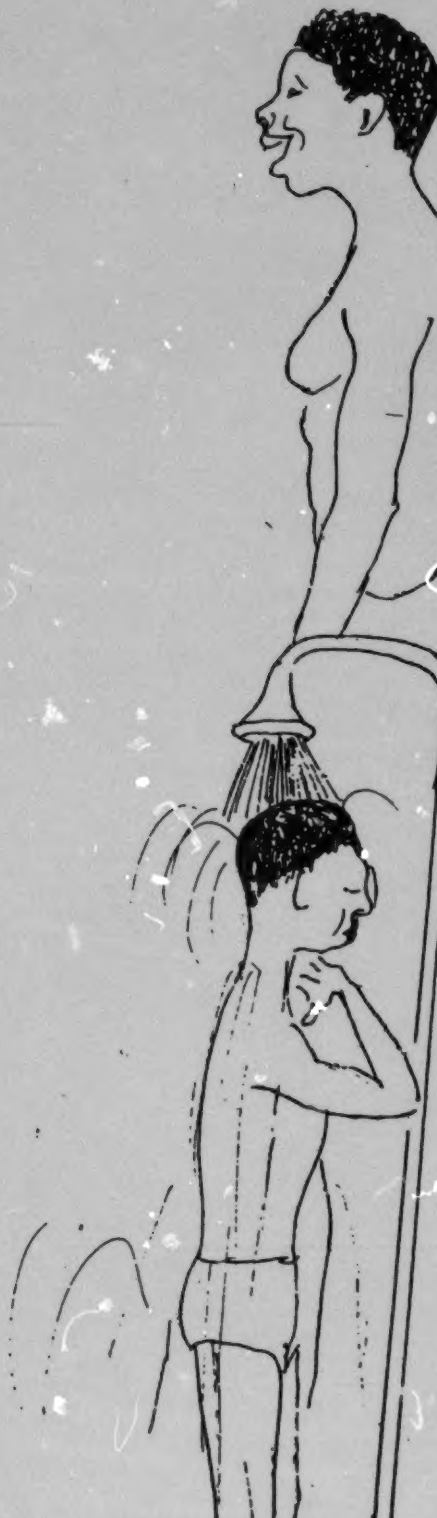
2. Translate into Wolof

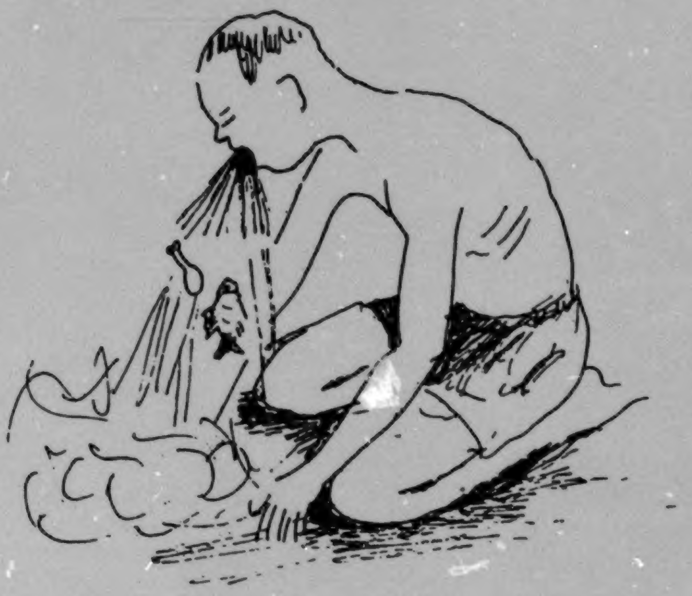
We usually drink tea. ____________________
They usually get sick. ____________________
You will talk with the chief. ____________________
Someday he will visit America. ____________________
Millet will kill me. ____________________
Wolof will be difficult to learn. ____________________
My older brother is stingy. ____________________

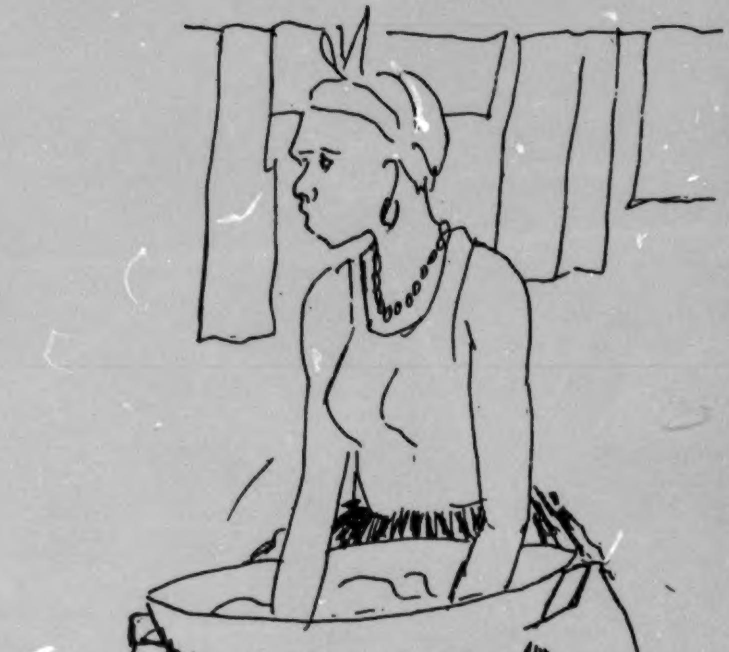
3. Write an Answer to the Following Questions

Sa mag naka lë mel? ____________________
Sa rakk moo gën gàtt sa mag? ____________________
Carter ag Regan, ñoo nirōō? ____________________
Kareem Abdul Jabaar ag Mickey Rooney kan moo gën njool (moo sut)? __________
____

Yaag sa jangalekat yēēnë maase? ____________________
Sēēn kër ag "white house" ñoo tolloo? ____________________
Maag yowbenn lenu? ____________________
Ceebu jen ag yassa bu dàq? ____________________







VOCABULARY FOR CHAPTER IX

ab	the
aj	to place on top
am bët	to have big eyes
am jëmm	to be tall
am taar	to be pretty
am taxawaay	to be tall
am yaram	to be fat
bokk	to be the same, to share
bon	to be bad
bul	don't (singular)
canggaay	bath
dajale	to gather, to assemble, to collect
diir	to aim at, to sight
diir (b.)	a period of time, duration, at short notice
dof	to be stupid, to be crazy
dof (b.)	madman, lunatic
doole (j.)	strength
faral (st.)	to be often
gàtt (st.)	to be short
illeer	an hoe
jekk	elegant
maase	to have the same age
mel	to be like, to look like, to be similar
naaf	pile
ndank (ndank-ndank)	slowly
niróó, nuróó	to look alike, to resemble
ŋott	to be stingy
noyyi	to breath
nuróó, niróó	to look alike to resemble
rafet (st.)	to be pretty
reelu (st.)	to be funny
reew (st.)	to be rude
ren	this year
samp	to fix in the ground, to fasten
set (st.)	to be clean
sew (st.)	to be thin
soof (st.)	to be dull
taggoo	to say goodbye
taggu	to say goodbye to someone
tambali	to start, to begin
tane	to be better than
tar	piles
tolloo	to have the same size

weesoo	to pass: su loolu weesoo after that happens
wërsëg (barke, tuyaaba)(w.)	luck, chance
woow	to be dry
wuuté	to be different
xeereer	to be a little light
xees	to be of lighter skin
xel (m.)	memory, mind, smart (to be smart - am xel)
yaatu	to be wide, to be spacious
yam, yem	to be average, to have the same size, to be ready
yéés	to be worse

CHAPTER X

SECTION I: EXPRESSING "DON'T" (bul)

1.

Bul ỳakkamti.	Don't be in a hurry.
Buleen dem.	Don't (plural) go.
Bul jooy.	Don't cry
Buleen mer.	Don't be mad.
Bul yàgg.	Don't be long.

The study of the imperative negative is taken up in the grammar section Another interesting construction to concentrate on is the one as follows:

2.

Léégi mu ñëw.	He/she will come soon.
Léégi ñu dellusi.	They will be back soon.
Léégi añ noppi.	Lunch will be ready soon.

3. The verb ñëw to come is used to express the English "I am going to" or much more precisely "I am about to". Examples of this construction are as follows:

Mangi ñëw dem.	I am going.
Mangi ñëw yàq waxtaan wi.	I am going to spoil the conversation.
Yàngi ñëw jangi?	Are you about to go to school?

4. Mangi dem té ñëw. This is the standard expression that corresponds to the English "I'll be back." (the response to this expression: Demal te ñëw.)

5.

Aminata nee në ngë ñëw.	Aminata said (for you) to come.
Baayam nee në mu toog.	His/her father said to sit.
Seen yaay nee-në ngeen dem.	Your mother said to go.
Wax ko mu ñëw.	Tell him to come.
Bayyi leen ñu toog.	Let them sit down.
Ne ko mu wëri.	Tell him/her to go around.
Wax leen ñu agsi.	Teel them to come in.

Notice that in the above sentences the second verb takes the minimal construction which is discussed in the grammar section of this chapter.

*SPECIAL EXPRESSIONS FOR RURAL FOCUS

Bul teel déqi gerte gi.	Don't harvest the peanuts too soon.
Buleen jege teen bi lool.	Don't be too close to the well.
Bul yàq mbay mi.	Don't spoil the harvest
Mangi ñëw taxani.	I'm going to go fetch wood.
Ñungi ñëw peese ji suñu gerte.	We are going to go weigh our peanuts.
Seef bi nee në mu agsi.	The chief said to come.
Sëriñëm nee në mu toog.	Her husband said (for her) to stay.
Seen kilifë nee në ñu def ko.	Their boss said to do it.
Nee ko mu rooti.	Tell him/her to go fetch water
Bayyi leen ñu roose tool bi.	Let them water the garden.
Wax ko mu saxal tamaate.	Tell him to grow tomatoes
Wax leen ñu sang seen doom.	Tell them to wash their children.

*SPECIAL LESSON ON HEALTH

FEEBAR-U ŊAS

Feebaru ŋas feebar bu metti lë. Feebar lë boo xamne xale yi lë-y dal. Dafay rey ci lu gaaw a gaaw. Ŋas dafa-y ẁallaate.

Su xale bu dara jotul nekkee ag xale bu ŋas, ki dara jotul mën-në daldi ŋas moom itam. Su ŋas dalee xale, war-ngeen ko nemmeeku ci teel, faj ko, mu wér. Waaye su xale bi di liir feebar bi mën në ko rey. Kon boog war ngeen moytu seen liir di jege képp ku ŋas.

*SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE

Ken war-ul bàyyi gerte ci tool, ci suuf-u jant bi ay fan yu bare te dajale woo ko. Loolu dafay tax gerte gi gaaw a waw, xob yi gaaw a ruus. Ken warul dajale gerte gu xob yi wert walla gerte gu tawte bë tooy.

Ku dajale sa gerte bë noppi, mu taw ci kawam taw bu metti, danga ko-y tassat ndax mu fendi, su dul loolu gerte gi dafay nëb.

CULTURAL NOTES: RELIGIOUS HOLIDAYS

All of the Muslim religious holidays follow the Muslim calendar, which is the lunar calendar. For this reason, every year the holidays fall on different dates. Following is a list of some of the different holidays celebrated in Senegal and their significance.

Tamxarit

Is the Muslim New Year. It is believed that on this day God decides on everyone's destiny. In the various mosques, cows are sacrificed and shared among families. It is customary during the evening to prepare a cere (millet couscous) dish. The dish is eaten with milk and at the end of the meal, the bowl is returned and every member of the household makes a wish while picking up the bowl and moving it up and down. It is said that if one does not eat until full during the meal, he or she will never have another chance to do so. Because of this belief, everyone is expected to eat a lot. After dinner, children and teenagers go for the taajaboon. They mascarade themselves (similar to Halloween in the states) and they go from house to house to collect sarax (charity). It is also said that during this night God forgives all sins. Because of this belief, minor stealing (such as chickens, etc.) is allowed. Also, during this day men, women and children put on the tusngël which is a special makeup placed just under the eye.

Gammu or Mawluud

This is the celebration of the prophet Mohamed's birthday. Songs are sung during the entire night. In Senegal, the largest celebration takes place in Tivaouane which is the capital of the Muslim sect called the Tijaan.

Màggal

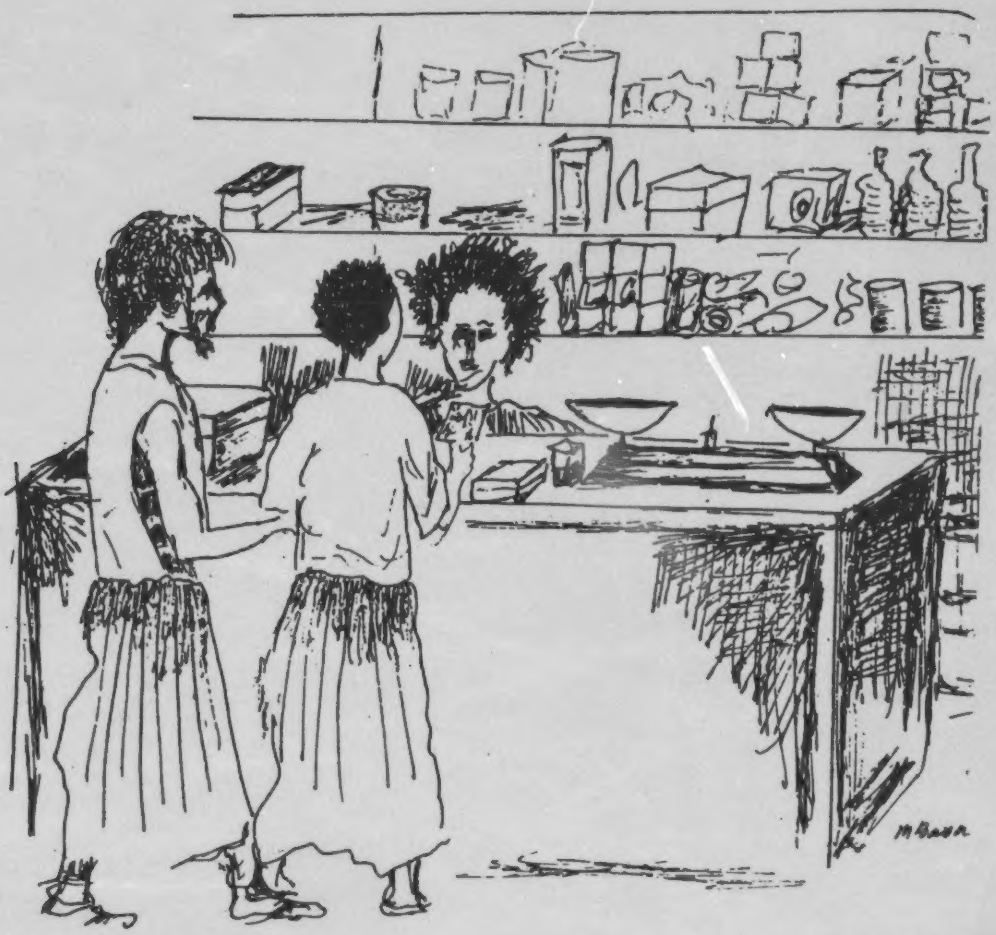
This is the annual pilgrimage to Touba, the capital of the Muslim sect called the Murid. This is the largest pilgrimage which takes place in the country. It has been estimated that over 1,000,000 people make the pilgrimage every year.

Korite

This is the holiday that marks the end of the fasting period called Ramadan. During this holiday, men, women and children put on new clothes. The men and children (especially the boys) go to a special prayer at the mosque in the morning. When they return from the mosque, laax is served. Laax is a porridge like dish served with curtled milk or a sauce made from peanuts, buy (the fruit of the baobab tree) and sugar. In the afternoon the men go from house to house asking forgiveness and paying their respects and wishing dëwënëti (until next year) to friends and relatives. Children go from house to house to collect ndëwënël (small gift of money that adults are obliged to give that day).

Tabaski also known as "fête du mouton"

On this day every household is expected to kill a lamb in sacrifice. The killing of the lamb takes place after a special morning prayer is said at the "Grand Mosque." The killing is performed by the head of the household while he is slitting the animal's throat, his family lines up behind him as a symbol that they too take part in this sacrifice. Some of the meat is consumed by the family, however most of it is distributed to neighbors and relatives and especially the poor. In the afternoon, just as during Korite, visits to parents by adults, particularly the men wishing *dēwënëti*.



SECTION II: DIALOGUE

JËNDI SUUKËR AG WARGË

Fukkéélu waxtaan
Tenth Conversation

Samba ag John ñungi jëndi suukër ag wargë.

Samba and John are going to buy sugar and tea.

SAMBA:	John dóó më gungé butig bë?	John, won't you accompany me to the shop?
JOHN:	Ax kay, mbaa sorewul?	Of course, hope it isn't far?
SAMBA:	Déédéét. Mungi fële ci wet-u kër Ibou.	No, it's over there next to Ibou's house.
	Ci biir butig bi.	In the shop.
SAMBA:	Naar bi kaay jaay ñu waay.	Naar, come and sell to us.
NAAR:	Mangi ñëw. Lan ngeen bëgg?	I'm coming. What do you want?
SAMBA:	Boyatu suukër ag benn paketu warga.	A box of sugar and a package of tea.
NAAR:	Ag lan?	What else?
JOHN:	Amuloo fi naanaa?	Don't you have any mint here?
NAAR:	Déédéét duñu jaay naanaa. Seetal fële ci wetu bulansëri bë.	No, we don't sell mint. Look over there, next to the bakery.
JOHN:	Baaxnë. Laxasal ñu warga wi ag suukër si. Ñaata lë?	Okay. Wrap the tea and sugar for us. How much is it?
NAAR:	Paketu wargë _____ * boyatu suukër _____ * muy _____ *	The package of tea _____ *, the box of sugar _____ *, totals _____ *
SAMBA:	Am ñaari tééméér ëngi. Jox më sumë weccit.	Here's a thousand CFA. Give me my my change.
NAAR:	Am sa weccit.	Here's your change.

*insert current prices.

SECTION III: GRAMMAR

1. Negative Imperative

As you recall, imperative in Wolof is formed by using the suffixes -al; for the singular and -leen for the plural to the main verb. For the negative imperative the particles bul (singular) and buleen (plural) are used. A major difference between these and al and leen is that for the negative imperative the particles are placed before the verb. Thus:

Bul mer.	Don't be mad.
Buleen indi tēére bi.	Don't bring the book.
Bul wax loolu.	Don't say that.

2. Imperative with Pronouns

When the object of the main verb is a pronoun, in a non-negated imperative sentence, the particles -al and leen are purely and simply omitted and just the infinitive is used. Compare the following pairs of sentences:

Indil ndés më.	Kindi ko.
Jox-al tēéré bi xale bi.	Jox ko xale bi.
Wax-al Moussa ag Tapha ñu ñëw.	Wax leen nu new.
Demal Dakar.	Dem fë.

If it is a negated sentence, the expressions bul and buleen are still used but with the singular bul the l is sometimes omitted. Thus:

Bul jox tēéré bi xale bi.	Bu(l) ko jox xale bi.
Bul dem Dakar.	Bu fë dem.

3. Negative Future

The paradigm below gives the different forms of the particle du that marks the future negative.

	Singular	Plural
1st person	dumë	duñu
2nd person	doo	dungeen
3rd person	du	duñu

Dumë dem Dakar ngoon.	I won't go to Dakar this afternoon.
Dōō ñëw kër gë naansi àttaya?	Won't you come to the house for tea?

Notice also that as we saw in Chapter II, Section I, Note 6. the particle can have the meaning of "is not". This happens when it is followed by a noun.

Kii du Americain.	He's not American.
Lii du tëërë, simis lë.	It's not a book, it's a shirt.

4. Minimal Verbal Construction and Verbs of Communication

This construction is called minimal because it does not use the particle angi, na, dafa or la. The use of this particular construction is presented in this chapter with verbs we can call verbs of communication. Such verbs are verbs like wax, ne and any verb that inherently contain the idea of giving a message. It is also used with verbs of volition like bëgg.

In English the infinitive would be used for this kind of construction as in: Tell him to go. or, Ask them to leave.

In Wolof, the minimal verbal construction consists of the subject followed by the verb. If the subject is prenominal, the subject pronouns take the following forms:

	Singular	Plural
1st person	më	ñu
2nd person	ngë	ngeen
3rd person	mu	ñu

Examples of this construction can be seen in the following sentences:

Bëgg ngë mu ñëw.	You want him/her to come.
Nee në ngë ñëw.	He said (for you) to come.
Sa yaay nee-në mu dem.	Your mother said (for him/her) to go.
Wax leen ñu agsi.	Tell them to come in.

This construction is also used with the temporal bi or bu like in the following sentences:

Bu më waccee.	When (if) I get off work.
Bi mu ñëwee.	When (if) he came.

It is also used a lot in narrative constructions such as the following:

Mu duggsi toog......,	He came, sat down......,

SECTION IV: QUESTIONS

Samba lu mu-y jëndi?
John dinë gungé Samba?
Butig bë sore në?
Fu mu nekk?
Amerik, sore në?
Samba ag John luñu bëgg?
Yow lõõ bégg?
Boyatu suukër ñaata lë?
Paketu warga jafe në?
Ci Amerik, boyatu suukër ñaata lë?
Paketu warga jafe në?
Naar bi dinë jaay naanaa?
Fan lëñu-y jaay-e naanaa?
Fuñu-y jaaye mburu?
Boyatu suukër ag paketu warga ñaata lë?
Samba ñaate lë jox naar bi?
Weccit-u Samba ñaata lë.
Naar bi, am në weccit?
Yow am ngë weccitu ñaari junni?

SECTION V: PROVERBS AND SAYINGS

1. Lu dul dëgg du yàgg.

2. Lōō bëgg yàlla na-y jàmm!

3. Alalu jaambur ba fë lë tudd.

4. Ka wax waxul ka jottëlēē wax.

5. Andal ag sa sago.

SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in negative form:

Lekk leen mburu mi. ______________________________

Demal fëlé. ______________________________

Jaay më ñaari kilo. ______________________________

Joxal Moustapha xaalis bi. ______________________________

Toogal ci wetu bunt bi. ______________________________

Indilẽẽn kó fii. ______________________________

Dugg-ël ci oto boobu. ______________________________

Jaaral nii. ______________________________

Dimbëli ñu. ______________________________

Toog fë ñaari weer. ______________________________

Def ci xorom. ______________________________

Moustapha ag xaritam dinëñu dem Dakar. ______________________________

____

Sa rakk dinë toog ci kër gë. ______________________________

Dëkkëndõõm dinë tukki ëllëg. ______________________________

Dingë ñëw kër gë. ______________________________

Dingeen am barkë. ______________________________

Dinë dem àjjana. ______________________________

2. Translate the following sentences into Wolof:

He asked him to come. ______________________________

He said for him to eat the rice. ______________________________

Aminata said for you to bring the book. ______________________________

Your father wants him to work. ______________________________

I want you to go now. ______________________________

Don't let him touch the food. ______________________________

When I go to the market I will buy it. ______________________________

Let them sleep. ______________________________

Thomas said to give him the hammer. ______________________________

Coumba said for you to let her alone. ______________________________

VOCABULARY FOR CHAPTER X

WOLOF	ENGLISH
dajale	to gether, to collect, to harvest
daldi	immediately, as soon as
dara	something (negative = nothing)
déqi	to harvest
fendi	to be drained
gungé	to accompany
itam, it, tamit	also, equally
jege (st.)	to be close
jooy	to cry
kaw, kow (g.)	up, up on top of, top, north
képp	anyone
laxas	to wrap
mer (st.)	to be made, to be angry
moytu	to avoid
muy	equals, totals
naanaa	mint
nëb	to rot
nemmeeku	to recognize
ruus (st.)	to flake
sax	to grow
tassat	to spread
tawte (st.)	to be rained on
tax (st.)	to cause
tooy (st.)	to be humid, to be wet

wàll	to contaminate
warga	tea (leaves)
xob (b.)	leaf
yàq	to spoil

CHAPTER XI

SECTION I: PAST TENSE (doon)

1. Loo doon def sànq?	What were you doing a while ago?

The past tense with di plus oon equals doon is presented in this chapter. As with oon (see Chapter VIII) the position of the particle doon depends on what kind of emphasis you want to give your sentence. The grammar section deals with this particle in detail but notice the different constructions.

A. Dama doon noppëliku.	I was resting.
Dafa doon sangu.	He was taking a shower.
Dangeen doon waxtaan.	You (plural) were chatting.

This construction is used when answering the question Loo doon def? What were you doing? or, when you want to explain the reason for your action (see Chapter V, Section III, Note 1.A.), example:

Question:

Bi më ñëwee kër gë, loo doon def?	When I came to the house, what were you doing?

Answer:

Bi ngë ñëwee kër gë, dama doon waxtaan ag sumë nijaay.	When you came to the house, I was talking with my uncle
B. Bi mu nekkee Amerik, Anglais lë doon jàng.	When he/she was in the states, he/she was studying English.
Bi ngeen dëkkëë France, Français ngeen doon làkk.	When you lived in France, you were speaking in French.

2. The particle daan

Notice the use of the particle daan to mark repetition in the past:

Amerik, jurōōmi waxtu lëñu daan reer.	In America, we use to eat dinner at 5 p.m.
Bi ngë nekkee Amerik, lan-ngë daan def guddi?	When you were in America, what did you (use to) do at night?

3. Expressing "to be" in the past

Recall that the particle di sometimes has the meaning "to be" as for example:

Maa-y Wolof.	I am Wolof (not you).
Dumë jangalekat, baykat laa.	I am a cultivator, not a teacher.

The same holds true with doon, when it is followed by a noun:

Daaw Senghor moo doon peresidã.	Last year Senghor was President.
Ku tudd Samba Niang moo doon prefet bi.	Someone named Samba Niang was the prefect.

4. Negative of daan

Notice the negative construction:

Bu jëkk daawumë naan àttaya.	Before I did not use to drink tea.
Bi mu nekkee Amerik, daawul lekke loxo.	When she/he was in America, she/he did not use to eat with his/her hand.
Amerik daawuñu nelaw bëccëg.	In America, we did not (use to) sleep in the day.

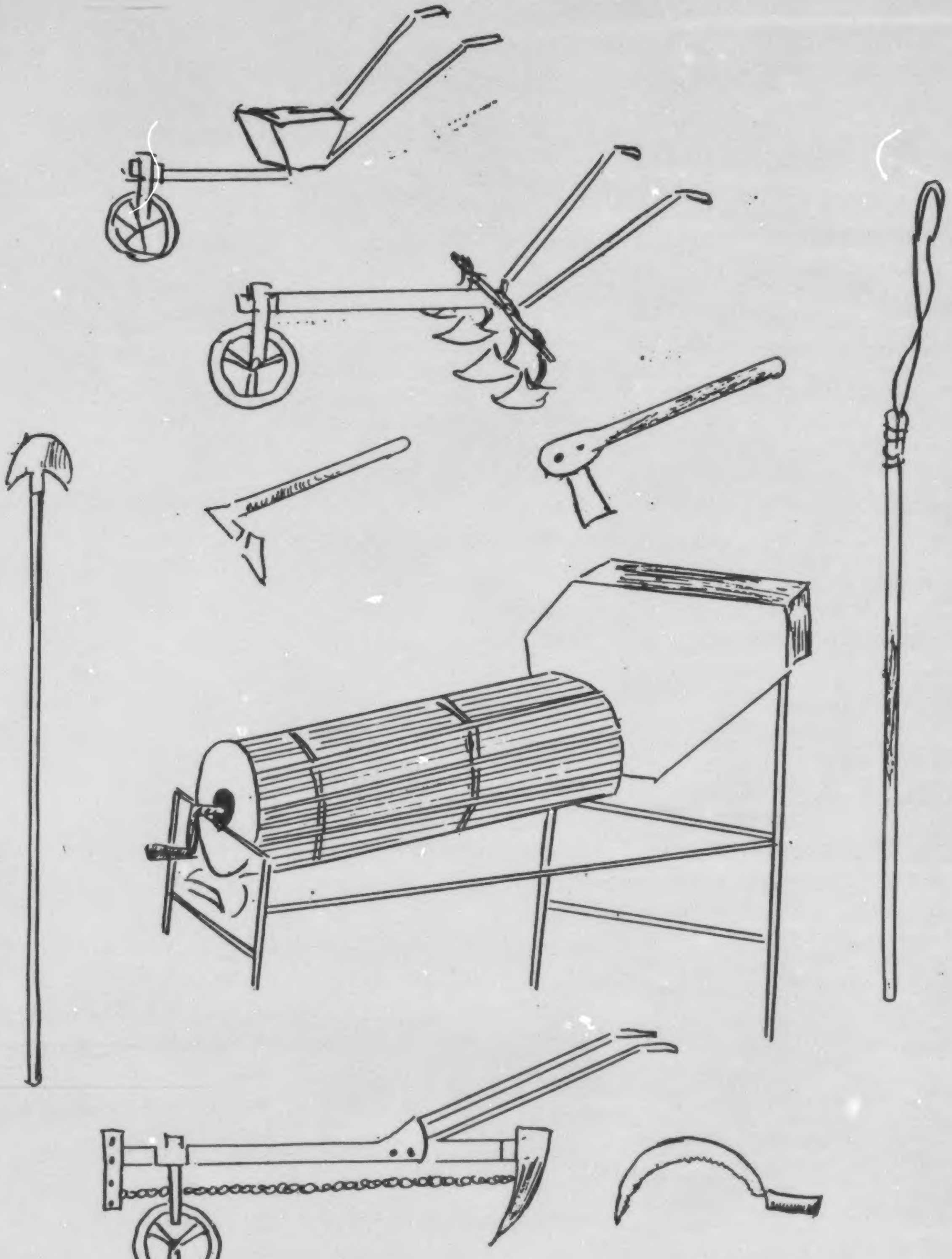
*SPECIAL EXPRESSIONS FOR RURAL FOCUS

baye illeer	to cultivate with an agricultural instrument
ji arēēn	to plant peanuts
teel a ruuj seen tool	to turn the soil of one's farm
taw lu bare	a lot of rain
fēēxlu ci taatu garab	to rest under a tree
togge matt	to cook with wood
yar xar	to raise sheep
yar ginaar	to raise chickens
yar bëy	to raise goats
baxal ndoxu naan	to boil drinking water
takk tēērē	to wear "gris-gris"
lekk cere mbuum	to eat couscous made with a sauce from a local leaf vegetable
lekk laax	to eat a porridge
lekk ñebbe/sëb	to eat black-eyed peas
fōōtē loxo	to do laundry by hand

*SPECIAL LESSON ON HEALTH

FEEBAR-U ŊAS (continued)

Naka lëñu-y xàmme xale bu ŋas?	Amnë ñeenti melookaan yu ngeen war xool.
Wu jëkk wi	Xale bi dafay niisaam, di waccu, biir bi-y daw ànd ag soj mu metti.
Ñaareel wi	Tangaay-u yaram-u xale bi dafay yokku ñaar bë ñenti fan. Mu-y sëqët bakkan yi di sotti ndox. Soo xoolee ci biir gémmiñ gi, ci lex yi ag ci tuñ-u suuf mi, dafay am yu weex yu mel ni feppi ceeb. Loolu yëpp ku ko gis ci sa doom war-ngë dem dispañseer ndax ci waxtu woowu lë feebar bi di walle.
Ñetteel wi	Tangaay-u yaram wi dafay metti. Picc yu sew di feeñ ci ginnaaw nopp yi, ci kanam gi ag ci yaram wi wépp. Su xale bi amee topptoo picc yi dinëñu ruus ci juróom ñetteel-u fan wë, xale bi dinë mel ni ku tane waaye feebar bi dinë walle bë tey.
Ñeenteel wi	Picc-i xale bi dinëñu xub. Yaram wi dafay mel ni lu ñu puudër, puudër bu weex. Ci waxtu woowu lë xale bi war di lekk bu baax. Ñam yi ko-y jox doole ñoo-y meew, yàpp, nen ag ay lujum.



*SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE (continued)

Baykat warnë dù wut jiwu ju baax. Warnë tann jiwu ji bë mu set, puudër ko bu baax. Soo-y xolli gerte ngir wut jiwu, danga-y dindi kemb yi gunōōr yi bënn ag kemb yi matul. Doom-u gerte bu matul da sax bu ñu ko jiwee.

Ku bëgg xolli jiwu dafa xaar bë nawet des tuuti; su dul loolu kemb gi dafay wow te warul wow koŋ bu ñu koy ji.

Baykat bu nekk warnë́-y puudër jiwōōm. Dafaywar jaxase puudër bi ag gerte gi yëngël ko bë doom bu nekk am puudër. Puudër bi nag poson lë. Ku ko jëfëndikóó bë noppi warngë raxasu bë set. Puudë́r bi warnë sore xale yi itam.

Gerte gù ñu puudë́r du nëb te gunōōr yi duñu kō mën a lekk.

*SPECIAL VOCABULARY ON NUTRITION AND THE CHILD

xali bi	the child
fer	weaning period
xale bi fernë	the child is weaned
yaay jàngi feral doom ji	the mother is weaning her child
nàmp	to nurse
xale bangi nàmp bë tey	the child is still nursing
nàmpal	to nurse a child
yaay jàngi nampal doom ji	the mother is nursing her child
am nė fukki weer	he is ten months old
toppėtoo sa doom	to take care of one's child
baxal ndox	to boil water
màgg	to grow
yooy	to be thin, to loose weight
nal limoŋ	squeeze a lemon
nen	egg
yëngël	to beat
jaxase	to mix
ngë def ko ndaŋk	to go easy with him/her
ngė naxante ag moom bë mu nangu	to play with him until he accepts
ngë jox ko ñaari kuddu	to give him/her two spoonsful

dugub	millet
arraw	to make little balls out of millet powder for fonde or laax
leket	calabash
bojj	to pound, to separate the grains from the stalk
bees	to winnow, to sift
jéri	to ventilate, to air
dëbb, wal	to pound
foof	the second winnowing to remove the hull
cox	hull
layu	winnowing basket
tame (from tamis)	sift
sunguf	very fine millet flour used for caakri and fonde
sanqal	not as fine a millet flour used for laax and nelan
xolli	to peel
mooñ	general preparation of couscous

ay ñam yu ñu defareeg dugub	some dishes and food made from millet
laax	porridge like dish
cere	couscous
ruy	a drink made from millet flour

CULTURAL NOTES: LIFE CYCLE

Birth and the Naming Ceremony -- (njuddu ag tudd)

The greatest difference between expecting parents in Senegal and the USA is that Wolofs have a great deal of superstition surrounding the event. For example people do not talk about the fact that someone is expecting a baby and complete discretion is observed during the entire pregnancy. It is believed that talking about the pregnancy could endanger the life of the baby. The terms used for expressing pregnancy are:

- -- jigéénu biir lë
- -- jigéénu wérul lë
- -- dafa ëmb
- -- dafa biir (this term is a little vulgar)

After the baby is born, the naming ceremony takes place a week later. At the ngénte (baptism) the name is revealed. The name is not known prior to the baptism. The baptism lasts all day, beginning early in the day by eating laax. The naming ceremony itself is performed by a marabout (a Muslim religious chief). The baby's head is shaven first and the marabout officially, or rather religiously gives the name that the father has chosen. Children are usually named after relatives or friends. In the case of twin girls, the names are usually Adama and Awa and for boys, Assane and Ousseynou. If the twins are a boy and a girl either of the two names are chosen for each.

In the following chapter you will find a list of appropriate terms and vocabulary for a baptism. Consult the chapter and have your instructor explain the terms.

Circumcision -- (njong)

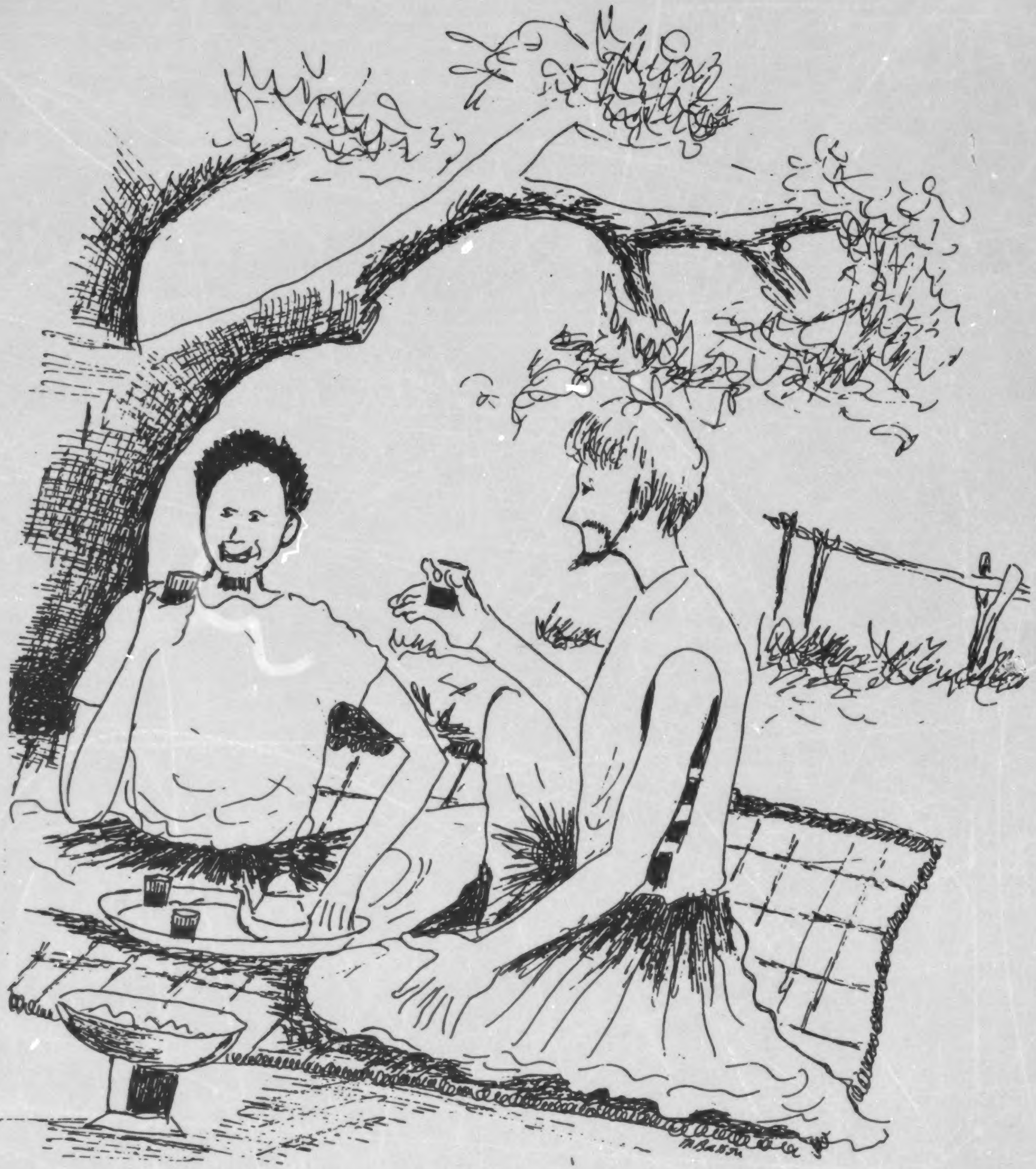
For men, circumcision is a part of the life cycle in that it marks the beginning of manhood. An uncircumcised man is unable to perform many of the religious duties like leading prayers and sacrificing a lamb, chicken, etc.

Circumcision is a passage of rite and during the entire ceremony, the boys are educated. Boys who are circumcised, during the healing period wear a white robe and white hat and are called njulli and are supervised by an adult called a selbe. The njulli usually stay in the shed (mbaar) which is usually built for the ceremony.

Marriage -- (takk) (sëy)

Among traditional people, the first marriage is generally arranged by the parents and the young man or woman doesn't usually have any say in the matter.

If a man wants to marry, he can have his uncle (father's brother) do the preliminary negociations. Upon acceptance by the woman's family, the man makes an offering to he family called may gu jëkk. This is usually a sum of money in addition to other things usually determined by the woman's family.



SECTION II: DIALOGUE

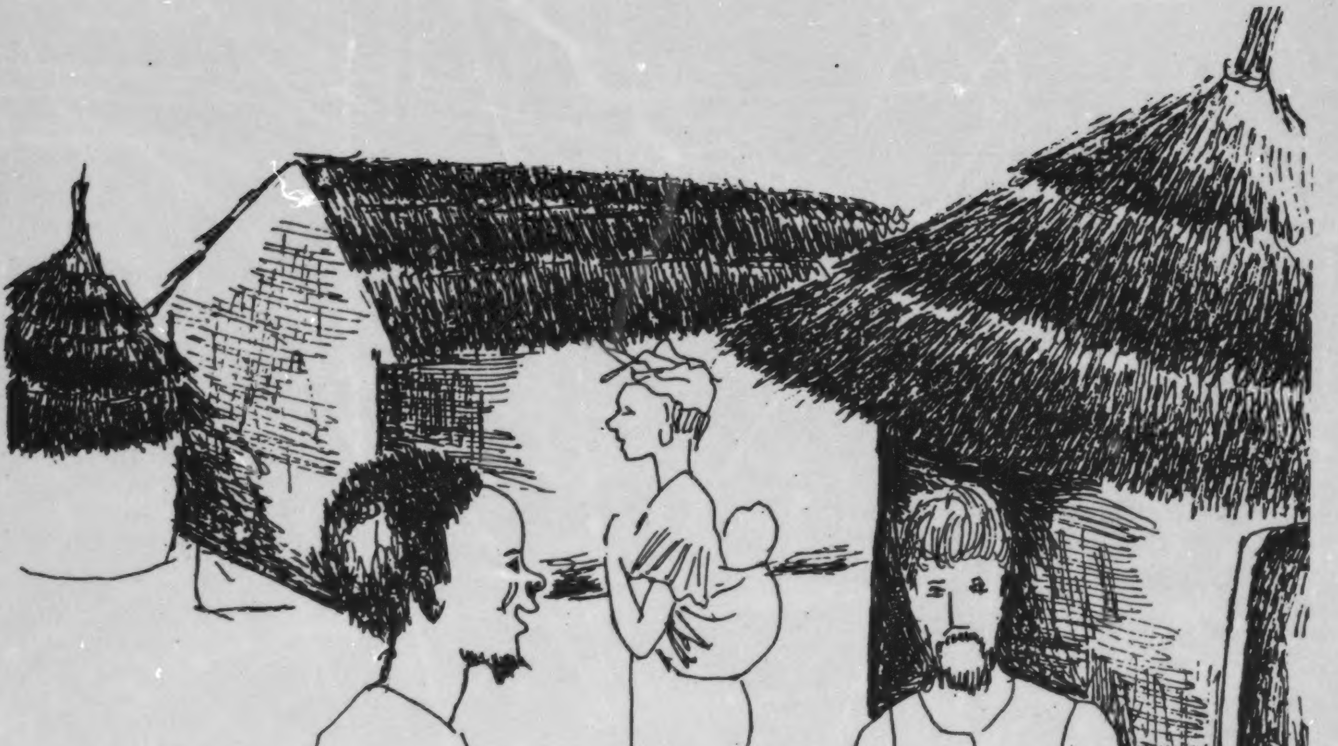
ÀTTAAYA DI WAXTAAN

Fukkéëlu waxtaan ag benn
Eleventh Dialogue

Samba ag John ñungi àttaaya di waxtaan.

Samba and John are making tea and talking.

JOHN:	Am në benn janq bu fii daan romb ngoon gu nekk. Gèjnaa ko gis.	There is a young girl who use to go by every evening. I haven't seen her in a long time.
SAMBA:	Naka lë mel?	What does she look like?
JOHN:	Jan[illegible] xees lë te njool.	She is young, light complexion and tall.
SAMBA:	Ah, Astou. Dootul janq de, léégi jeeg lë. Amnë jëkkër bë am doom.	Ah, Astou. She is no longer a young girl, she is a young woman. She has a husband and (even) has a child.
JOHN:	Jëkkër-ëm lu mu-y liggéey?	What does her husband do?
SAMBA:	Daaw dafa doon jàng Anglais. Léégi mungi wut liggéey wante amëgul.	Last year, he was studying English. Now he's looking for a job but he hasn't found (one) yet.
JOHN:	Xanaa Astou liggéeyëtul? Xëynë dafay toppatoo doomam.	Astou, doesn't work anymore? Perhaps she takes care of her child.
SAMBA:	Doon-në liggéey bë weer wë-le paase. Léégi day noppëliku.	She was working up to this past month. Now she's resting.
JOHN:	Loolu de baax-në ci.	That's a good thing to do.



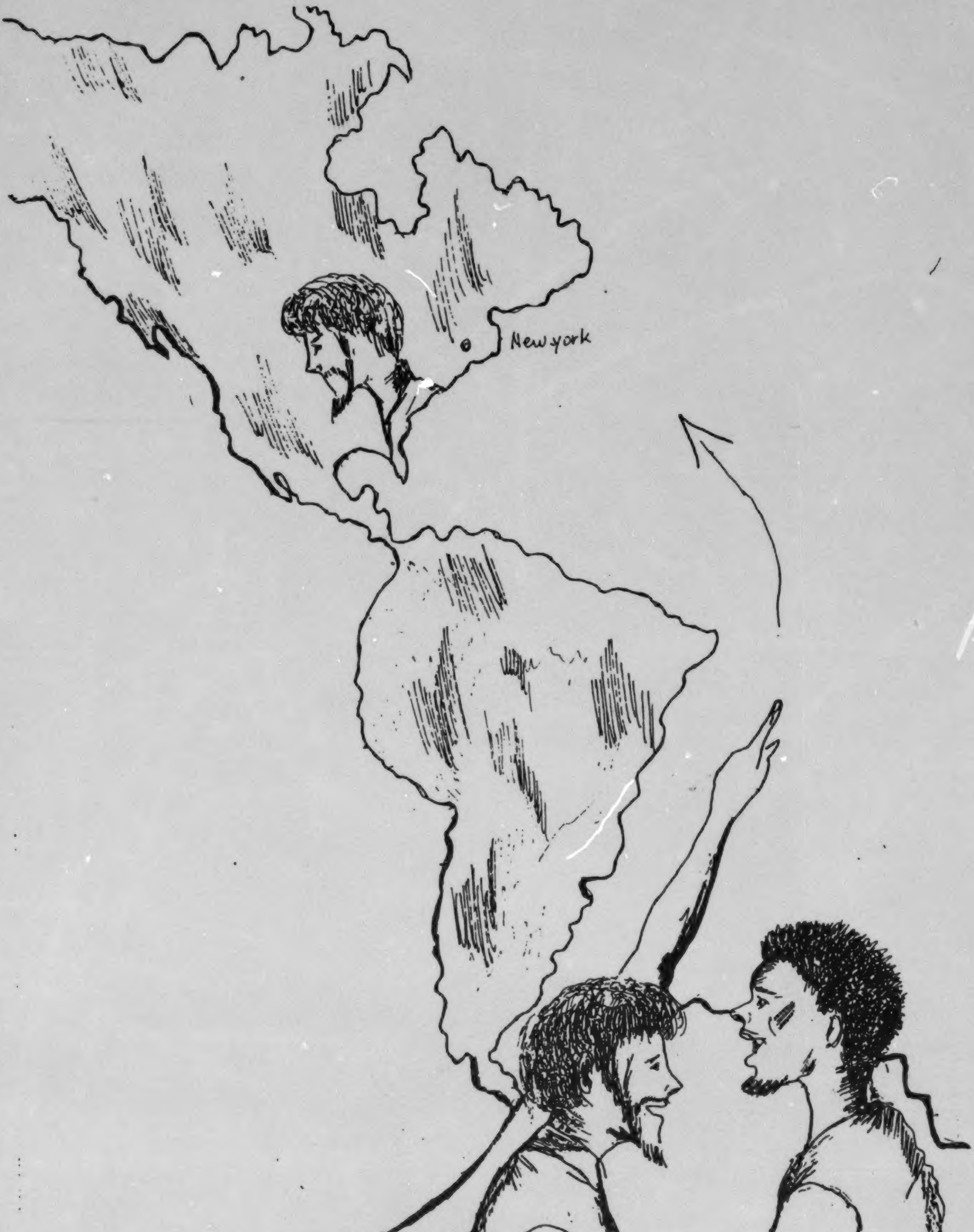
*SPECIAL CONVERSATION FOR RURAL FOCUS

DAAN DEF BI MU NEKKEE AMERIK

Añ nẽñu be [illegible]ppi. Àttaaya ji door-në. Sambaag John ëngi waxtaan ci li John daan def bi mu nekkee Amerik.

Lunch is over and the tea has started to be served. Samba and John are talking about what John use to do when he was in America.

SAMBA:	Waaw, John bi ngë nekkee Amerik loo doon jàng?	Say, John, when you were in the USA, what were you studying?
JOHN:	Luñu-y wax "sociology" laa doon jàng wante lēēgi neexëtu-më. Mbirum koom-koom laa bëgg jàng.	Something called sociology is what I was studying but I don't like it anymore. I want to study economics.
SAMBA:	Wax ngë dẽgg, mōō ëpp njariñ. Foo daan jange?	You are right, it's more useful. Where did you study.
JOHN:	Ñaari at yu jëkk yi New York laa nekkoon. Naar yu mujj yi, më dem Californie.	The first two years, I was in New York. The last two I went to California.
SAMBA:	Jàng rekk ngë daan def? Nan ngë daan dundé?	You were studying only? How did you live?
JOHN:	Daan-naa liggēēy itam. Ci benn restaurant laa nekkoon. Guddi laa daan liggēēy di jàng bëccëg.	I use to work too. I was in a restaurant. I use to work at night and study in the day.
SAMBA:	Xanaa daa-wuloo noppëlu?	You didn't use to rest?
JOHN:	Mukk, Amerik kenn amul jot, te dañu yàkkamti.	Never, in America no one has time and everyone is in a hurry.
SAMBA:	Mbaa nammëgulōō saa waa kër?	Hope you are not yet lonely for your family?
JOHN:	Nammnaa leen, wante bëgg-ëgume ñibbi.	I am lonely for them but I don't want to go home yet.
SAMBA:	Yow kay, dootoo ñibbi. Dañu lë fi-y tëyé.	You won't go back home. We will keep you here.


New york
Dakar

19-A

SECTION III: GRAMMAR

1. The Temporal bi (or ba)

As you recall (see Chapter V, Section III, Note 4.) there is a special relative pronoun that indicates the time in which the action of a verb takes place. The form we discussed then was the form bu or su. Here we introduce the same construction but with the vowel -i or -ë or -a as:

Bi më nekkee Amerik.....	When I was in America.....
Ba mu demee dëkk bë.....	When he/she went to town.....

The difference between bu and bi is that the latter indicates that the time in which the action of the verb takes place has already gone by. While bu is hypothetical, bi refers to a specific time that is past. Because of that, bi is never conditional.

As in constructions in the present tense, the particle di is also used in the past to indicate the durative aspect.

Bi më-y liggéey.....	When I was working.....
Bi ngeen di ñëw.....	When you (plural) were coming.....

NOTE:

Unlike with bu, the temporal bi (or ba) does not have a variant with the consonant "s".

With bu (ba) the subject pronouns have the following forms:

	Singular	Plural
1st person	ma	ñu
2nd person	ngë	ngeen
3rd person	mu	ñu

2. Past Time with -doon

The particle doon is issued from the combination of the particles di and oon. It indicates that an action in the past was incomplete. It roughly corresponds to the English was/were plus .ing.

As with the marker woon (see Chapter VIII, Section III, Note 2.), the use and the place of the particle doon depends on what the emphasis is placed.

Neutral:	Doon-naa dem Dakar
Object emphasis:	Dakar laa doon dem.
Subject emphasis:	Man, maa doon dem Dakar.

3. Past Habitual -- daan

There is a variant of the doon form, the particle daan which indicates that the action referred to took place habitually. It is the equivalent of the English "use to", examples:

Dama daan jàngi bës bu nekk.	I use to go to school everyday.
Lan ngë daan liggẽẽy Amerik?	What did you (use to) do in America?
Daan ngë nelaw bëccëg?	Did you use to sleep in the day?

4. Negative -- doon

When the particle doon is used in the negative construction, the negative ending is attached to it. But a more common construction is the use of the particle -daan. When this particle is used the n at the end of daan is sometimes replaced by an optional w, yielding constructions like the following:

Man, daawumë lekk kaani.	I didn't use to eat hot pepper.
Daawuleen làkk Wolof.	You (plural) didn't use to speak Wolof.

5. Expressing "no longer" and "no more"

Astou dootul janq.	Astou is no longer a young girl.
Yow dootoo gan, gàng ngë.	You are no longer a stranger, but a "regular".

In these sentences, dootul and dootoo take on the meaning of the verb "to be". In this case they are the negative counterpart of the di (see Chapter IV, Section III, Note 2.C.). To have the meaning "to be" the particle needs to be followed by a noun as in the above sentences. The Construction "no longer" is obtained by inserting a t in the negative dumë, doo, etc. The totality of the forms are given below:

	Singular	Plural
1st person	dootumë	dootuñu
2nd person	dootuloo/dootoo	dootuleen
3rd person	dootul	dootuñu

When used with a verb, the particle directly modifies that verb.

Dootul ñëw Dakar.	He will no longer come to Dakar.
Dootumë ko def.	I don't do it anymore.

Sometimes instead of dootumë plus the verb, the construction is the verb plus tumë. Examples:

Ñëw-ëtul Dakar.
Defëtu ko.

If this construction is used, a vowel -ë or -a is used between the verb and the particle. This vowel has no particular meaning. It is a liaison vowel.

6. Expressing "not yet"

To express "not yet" the same construction as in Note 5 above is used except that the consonant -t is replaced by -g. A major difference though is that the only form that is used is the verb plus gumë.

Suma mag amëgul liggéey.	My older sibling doesn't have a job yet.
Demëgumë Dakar.	I have not yet gone to Dakar.
Amëgulóó jabar bë tey?	You still don't have a wife?

When the verb ends in a vowel, the liaison vowel -ë changes and becomes -ee (when the vowel is i) or oo when the vowel is u.

Añeeguloo bë tey!	You have not gone to eat yet!
Sa xarit tukkéëgul!	Your friend hasn't travelled yet!
Sangooguloo!	You haven't showered yet!

7. Contraction of the Predicator dafa-y

Dafay dem Dakar.	Day dem Dakar.
Dafa bay.	Day bay.
Dañu koy jaay.	Dañ koy jaay.
Dañu leen jëndël piis.	Dañ leen jëndël piis.

The third person singular dafay can always be replaced by its short form day.

The first person and third person plural dañu-y can be replaced by its short form dañ when it is directly followed by a pronoun.

SECTION IV: QUESTIONS

Sambaag John lu ñu-y def?
Ñun luñu-y def lēégi?
Bi ngë nekkee xale am-në foo daan dem bés bu nekk?
Janq bi John di wax naka lë mel?
Sa coro/far naka lë mel?
Yow janq ngë?
Astou, janq lë bë tey?
Astou, lutax dootul janq?
Jēkkēru Astou doon në jàng anglais daaw?
Lēégi lu mu-y def?
Yow, dangay wut liggēēy?
Sa xarit bii, amëgul liggēēy?
Astou liggéēyëtul?
Astou, lutax liggéēyëtuloo?
Yow, dootoo lekk hamburger bés bu nekk?
Lutax loolu?
Yow, loo-y toppatoo?
Astou doon-në liggēēy daaw?
Astou, bë kañ lë doon liggéēy?
Lēégi lu mu-y def?

*SPECIAL DIALOGUE QUESTIONS

Ban waxtu moo jot?
Añ-nëñu bë noppi?
Sambaag John, lu ñuy def?
Ci lan lëñu-y waxtaan?
John, lu mu doon jàng bi mu nekkee Amerik?
Yow nag, loo doon jàng bi ngë nekkee universite?
Neex-në lë bë tey?
Lutax mu neex lë bë tey?
Lutax neexëtu-lë?
John, lu mu bëgg jàng léēgi?
Mbirum koom-koom, neex në lë?
Wolof ag francais bu lë dàqal?
Wolof ag Nasaraan, bu ëpp njariñ ci sa liggéēy?
John, fu mu daan jànge?
Sa baay fu mu daan jànge?
John, bi mu nekkee Amerik, jàng rek lë daan def?
Yow, danga daan liggéēy walla dangë daan jàng?
Loo daan liggéēy?
John, lu mu daan liggéēy?
John, daan-në noppëlu?
Yow nag, daawuloo noppëlu?
Lutax daawuloo noppëlu?
Amerik, lutax kenn du noppëlu?
Nammëguloó sa wa kër?
Lan ngë gën namm Amerik?
Yow dootoo ñibbi Amerik?
John, namm-ne waa kër-ëm?
John, bëgg-në ñibbi?
Samba, bëgg-në John ñibbi?
Lu mu ko wax?
Sa waa dëkk, bëgg nëñu ngë ñibbi?

SECTION V: PROVERBS AND SAYINGS

1. Dumë sa moroom.

2. Dafa ñàkk kersë.

3. Sikkim lë, gestoo ko yobbaale.

4. Ñàkk teggin baaxul

5. Baal më àq!

SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in the past tense:

Maay sa xarit. ____________________

Kii mooy sa gan. ____________________

Jimmy Carter mooy peresidã. ____________________

Bóó ñëwéé, damay jàng. ____________________

Bu xale bi ñëwee, màngi jàng. ____________________

Fii, juróóm ñaari waxtu lëñu-y reer. Amerik, ____________________

____

Fii, Wolof laay lakk. Amerik, ____________________

2. Negate the following sentences:

Sa baay daan-në naan àttaya. ____________________

Yow daan ngë nelaw bëccëg. ____________________

Léégi dangeen di làkk Wolof. ____________________

Fii dañuy lekke loxo. ____________________

Daan-naa génn guddi. ____________________

3. Translate into Wolof the following sentences:

What was Malick doing there? ____________________

What were you looking for? ____________________

When you came, we were sleeping. ____________________

My friend is tired, she was working all day. ____________________

____

What was he studying in the states? ____________________

____

What were the children doing a while ago? ____________________

____

A long time ago, I didn't use to eat rice. ____________________

____

4. Translate the following sentences into Wolof:

You are no longer in America. ________________________________

You won't go to Paris anymore. ________________________________

You don't have a wife yet? ________________________________

He is no longer an American. ________________________________

Salif will no longer go home. ________________________________

He has not gone to town yet. ________________________________

No, he won't go anymore, he is too tired. ________________________

____

I don't like the training program anymore, I want to go to my village.

____

VOCABULARY FOR CHAPTER XI

alxuraan (j.)	coran
arraw	to make little balls out of millet
bu-jëkk	before, the first
bëy (w.)	goat
bax/baxal	to boil
bojj	to pound, to separate the grains from the hull
bees	to winnow, to sift
dund	to live, to exist
dund (b.)	food, sustenance
dund (g.)	life
fééxlu	to rest in a cool place
fóót	to do laundry
fepp/pepp (w.)	grain
feeñ	to retrieve, to find again
fer	weaning period
foof	the second winnowing to remove the hull
gaawantu	to hurry, to make haste
génn	to go out
guró (g.)	cola nut
ginaar (g.)	chicken
gunóór (g.)	insect
jiwu (j.)	seeds
jëfëndikóó	to use
jaxase	to mix
jéri	to ventilate, to air
kemb (g.)	hulled and sorted peanut seedlings
koom-koom	economy
layu (g.)	winnowing basket
leb	to borrow
lex (b.)	cheek
mat (st.)	to be sufficient, to be enough, to be complete
matt (m.)	firewood
melookaan (w.)	signals, signs, indications
mbirum koom-koom	economics
mooñ	general preparation of couscous
nal	to squeeze the liquid from
nàmp	to nurse
nax	to fool
naxante	to fool, to play (one another)
niisaam	to be sluggish
njariñ (l.)	usefulness, utility, serviceability
njong (l.)	circumcision

ruuj	to clear, to turn the soil
ruus (st.)	to flake (dried skin)
pepp/fepp (w.)	grain
sangara (s.)	alcohol
sotti	to pour, to run
takk	to tie together, to bind, to link, to marry, to wear
tangaay (b.)	heat
tame	to sift
tëyé	to hold, to restrain
tóx	to smoke
waaxu	to walk fast
woy	to sing
xar (m.)	sheep
xolli	to peel
xulóó	to fight, to quarrel
yëngël	to shake, to beat
yëy	to chew
yëy guró	chew cola nuts
yokku	to increase
yooy	to be thin, to lose weight

CHAPTER XII

SECTION I: EXPRESSING "LET ME" (ALLOW ME)

Naa dem balaa mu-y guddi.	Let me go before it's late.	Que je partes avant qu'il ne soit tard.
Në ñ̃ëw balaa mu-y guddi.	Let him/her come before it's dark.	Qu'il/elle vienne avant qu'il ne fasse nuit.
Në xale bi dem butig bë.	Let the child go to the store.	Que l'enfant aille a la boutique.
Në ngeen xaar bë ñu ñ̃ëw.	Please wait until we come.	Veuillez attendre jusqu'a que nous venions.
Na ngë faj sa doom.	Please take care (cure) your child.	Veuillez soigner votre enfant.
Na Aminata xaar ci biti.	Let Aminata wait outside.	Qu'Aminata attende dehors.
Na Ibou ag Tapha sol yëré balaa ñu-y dem ngénte lë.	Ibou and Tapha should wear clothes before they go the the baptism.	Ibou et Tapha doivent mettre des habits avant d'aller au baptême.
Na më may ndox mu sedd guyy.	Let him/her give (have) me some ice cold water.	Qu'il/elle me donne de l'eau très glacēe.
Në indi bu weex tàll.	Let him/her bring one that is snow white.	Qu'elle/il apporte un qui soit blanc comme neige.
Naa xaar bë mu wow koŋŋ.	Let me wait until it's bone dry.	Laisse moi attendre qu'il soit completement sec.

SUPPLEMENTARY VOCABULARY

---

ci ñawkat bi — at the tailor's — chez le tailleur

The following vocabulary is organized in grammar categories (i.e., nouns, verbs, and expressions).

	NOUNS	NOMS
piis/ndimó	material, fabrics	tissu
leegos/waks	printed fabrics	tissu imprimé
wëlluur	velvet	velours
suwaa	silk	soie
niloŋ	nylon	nylon
cuub	tie-dye	teint
boole	solid colors	unit
boroode	embroidery	brode
tergaal	tergal	tergal
falaanel	flannel	flanelle
wëteēn	cotton	coton
yéré	clothes	habit
yérē góór	men's clothes	habits d'homme
yérē jigéén	women's clothes	habits de femme
yérē xale	children's clothes	habits d'enfants
turki/simis	shirt	chemise
tubëy	trousers	pantalon
xaftaan	kaftan	caftan
caaya	large traditional pants	pantalon traditionnel, ample
mbuub	large dress	boubou
ñawkat/tajoor	tailor	tailleur
model	model	modèle
robb	dress	robe
sér	sarong, (long)	pagne
séru dëŋk	sarong made with heavy material	pagne lourd
sipp	skirt	jupe

musóór	head dress	mouchoir de tête
ñetti Abdou	a 3 piece traditional kaftan	caftan traditionnel en 3 pieces
ensembal	a 2 piece casual suit	ensemble en 2 pieces
melo	color	couleur
kostim	suit	costume
karwaat	tie	cravate
poos	pocket	poche
séntuur/geño	belt	ceinture
maas, loxo	sleeve	manche
santiyoŋ	sample	enchantillon
mësiir	measurements	mesures
butoŋ	button	buton
pusó	needle	aiguille
wëñ	thread	fils
sisó	scissors	ciseaux
fermëtiir	zipper	fermeture
masin	sewing machine	machine à coudre
	VERBS	VERBES
nas	to thread	enfiler
ñaw	to sew	coudre
ñawlu	to have something sewn	faire coudre quelque chose
xotti	to tear	dechirer
tàllal	to spread	étaler
natt	to try out (clothes) fitting	essayer (un vêtement)
sol	to put on, to wear	mettre, porter
gudd	to be long	être long
gàtt	to be short	être court
yëmbëx	to be loose	être trop large, grand
woyof	to be light	ètre leger
diis	to be heavy	être lourd

xat	to be tight	être etroit
yaa, yaatu	to be wide	être large
jekk	to be elegant	être élégant
xew	to be up-to-date, in vogue	être à la mode, en vogue
xewwi	to be old fashioned	être démodé
xumb	to be gaudy	être voyant
bees	to be new	être neuf, nouveau
doy	to be enough	être assez
jot	to fit	aller (habit)
ëpp	to be too bit	être trop grand
noppi, pare	to be ready	être prêt
wàññi	to lower, diminish	diminuer
yokk	to add, to augment	augmenter

AY BAAT	EXPRESSIONS	EXPRESSIONS
xoolal model bi	look at this model/style	regardez ce modèle
taybaas ag sér laa bëgg	I would like a traditional blouse & sarong	Je voudrais une chemise (traditionnelle)et un pagne
solal më seet.	put it on and let me see.	mets le qu je voie.
dinë am boroode	with embroidery	avec broderie
jàpp në lë	it fits you well	il te va bien
dafa xaw yaatu	it's a little wide	c'est un peu large
xaral më jël sa mësiir	let me take your measurements	laissez moi prendre vos mesures
kañ lë-y pare/noppi	when will it be ready	quand sera-t-il prêt
dama ko yakkamti	I need it in a hurry	j'en ai besoin très vite
bul më fatte	don't forget me	ne m'oubliez pas
noppeegul/pareegul	it's not ready yet	ce n'est pas encore prêt
ñaata meetar nooy doy	how many meters will be needed	combien de mètres faut-il

XEW YI	CEREMONIES	CEREMONIES
Ngénté	Baptism	Baptème
liir	baby	bébé
laax	porridge	sanglé
soow	curdled milk	lait caillé
lekket	calabash	calebasse
bóóli	big bowl	grand bol
taaw	1st child	1er enfant
sabar	drums/dance	tam-tam, dance
tama	small drum	petit tam-tam
riiti	traditional violin	violon local
xalam	traditional guitar	guitar local
xar	sheep	mouton
kooraa	kora (21 string instrument)	cora
turendoo	the one the baby is named after	celui ou celle après qui le bébé est nomé
géwël	griot	griots
miswi	lamb roast	mechoui
ruuñ	meat dish, served in evening	plat de viande servi le soir du baptème
beñe	donut like cakes	beignets
bóóli beñe	a large bowl of donuts	grand bol de beignets
mayle/maye	money gift to the griots	cadeau en espèces fait au griots
ndawtal	money gift to the mother or father of the baby	cadeau en espèces fait à la mère ou au père
jaam	slaves	esclaves
ndokkale	congratulations	feliciter
tudd	to name	baptiser, nommer l'enfant
fas (laax)	to eat (laax)	manger (le laax)
wayaan	asking money during a family ceremony	demander de l'argent lors d'une ceremonie
tagg	to praise	faire les louanges
fecc	to dance	danser

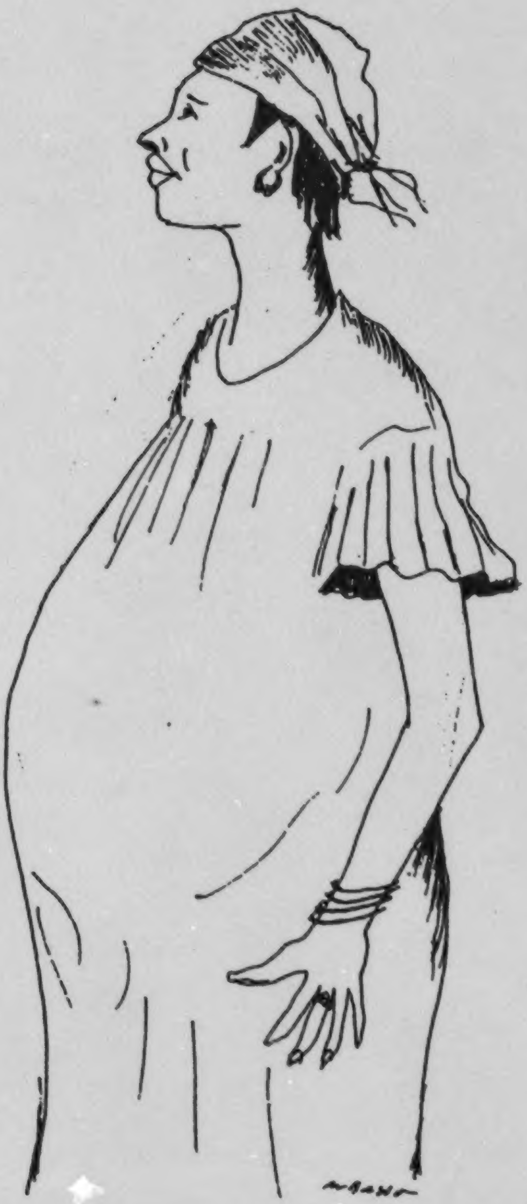
woy	to sing	chanter
jaamu	to help organize the ceremony with the hope of getting money as a reward	aider dans l'organisation dans l'espoir d'etre recompense

	USEFUL EXPRESSIONS	EXPRESSIONS UTILES
ndokkle	congratualtions	felicitations
ndokk sa wàll ndokk sa bakkan	response to ndokkle	responses à "ndokkle"
yàlla në liir bi gudd fan yàlla në am ndey ag baay	long life to the baby	longue vie au bébé
ku ñu tuddé xale bi ?	who was the baby named after ?	après qui est-ce qu'on a nomé le bébé ?

Takk	Marriage	Mariage
sëyt	bride, groom	marié(e)
cëyt	wedding	marriage
may gu jëkk, waru gar	first offering	
guró	kola nut	noix de cola
maye	to give in marriage	donner en marriage
sëyi	the bride joining her husband's home	joindre le domicile conjugal

Dëj	Funerals	Funerailles
dee, gaañu, faatu	to die	mourir
jaale	to present condolence	presenter ses condoleances
suul	the burial, to bury	enterrement, enterrer
armeel	cemetery	cimetière
bammeel	tomb	tombe
rob	funeral procession	procession funeraire

néẽw	cadaver	cadavre
sarax	sacrifice, charity	sacrifice, charité
nàkk	special cakes made to donate in charity	cadeau fait pour sacrifier
mbiskit	biscuits	biscuits
ténjj/muuru	mourning	être en deuil
wacce kaamil	read the coran	lire le coran
naan	to pray	prier
jooy	to cry	pleurer
yoõxu	to cry outloud	pleurer à haute voix
saraxu ñeti fan	3rd day ceremony	cerémonie du 3ème jour
saraxu juróõm ñeti fan	8th day ceremony	ceremonie du 8eme jour
saraxu ñent fukki guddi	40th night ceremony	ceremonie de la 40ème nuit
	USEFUL EXPRESSIONS	EXPRESSIONS UTILES
siggil ndigaale	condolences	mes condoleances
siggil sa wàll	response to above	réponse
yalla në fì dee gëj	hope death won't happen here again in a long time	j'espère que la mort n'arrivera pas ici pendant longtemp
Amiin	Amen	Amen

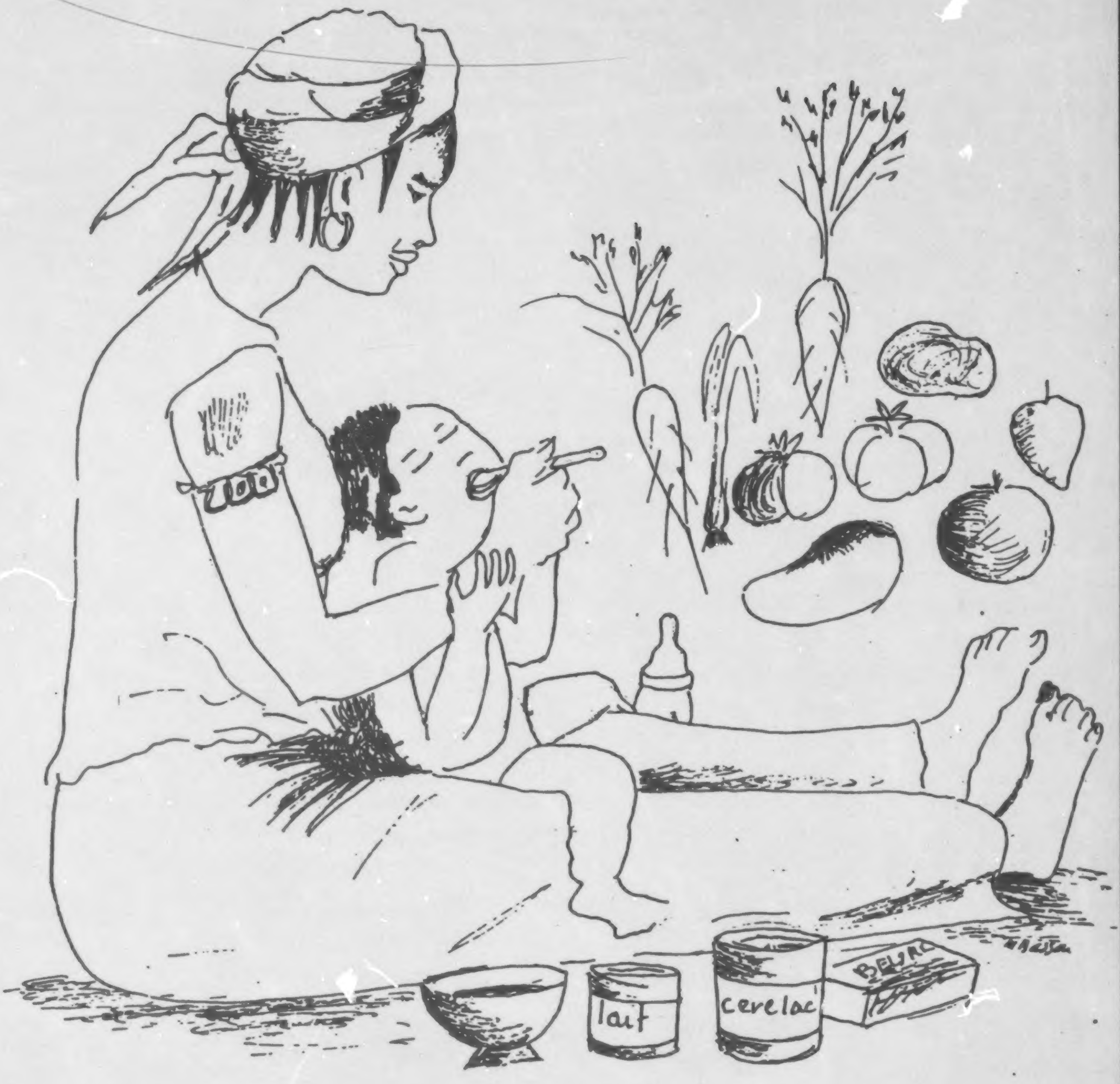


SUPPLEMENTARY VOCABULARY CONCERNING PREGNANCY, NURSING AND INFANTS

ëmb, biir, diis	to be pregnant	être enceinte
jur, biir	pregnancy	grossesse
wësin	to deliver	accoucher
matu	to be in labor	être en travail
butit	unbilical cord	cordon ombilical
nampal	to breast feed	allaiter
tasiyoŋ	blood pressure	tension arterielle
regal	periods	règles
yàq biir	to abort (on purpose)	avorter (volontairement)
yax	bones	os
puub	stool	selles
saw	urine	urine
nëq	urethra	vessie
ween	breast sein	
xale bu matul	premature baby	enfant premature
ñ̀akk	deficiency	insuffisance
coppret	clitoris	clitoris
le̋f	vagina	vagin
waccu	to vomit	vomir
bare tëflit	to have a lot of saliva	abondance de salive
gaaw a somm	to be easily out of breath	essouflement
bare saw	to urinate frequently	envie frequente d'uriner
kooy	penis	penis
raam	to crawl	rampler
bëñ	tooth	dent
ke̋ytu juddu	birth certificate	bulletin de naissance

	USEFUL EXPRESSIONS	EXPRESSIONS UTILES
bul jooy	don't cry	ne pleure pas
nopil	be quiet	tais toi
doy në	that's enough	ça suffit
bul më ragal	don't be afraid of me	n'aiepas peur de moi
dumë lë gaañ, dumë le̋ def dara	I won't hurt you	je ne te ferai pas mal
ŋaaŋal	open your mouth	ouvrez la bouche

tallalal sa làmmiñ	stick out your tongue	tirez la langue
simméékul	take off your clothes	des_habillez-vous
toogal	sit down	asseyez-vous
xaaral	wait	attendez
deglul	listen	ecoutez
bayyi më, may më jàmm	leave me alone	laissez moi en paix
mos ko, ñam ko	taste it	goutez le
ku moom lii	whose is this	c'est à qui
maa ko moom, suma bos lë	it's mine	c'est le mien
deel raxas sa gēmmiñ	make a habit of washing your mouth	prenez l'habitude de laver la bouche
xippil	open your eyes	ouvre les yeux
bindël më ordonaas	give me a prescription	faites moi une ordonnance



lait
cerelac
BELVAC

SPECIAL LESSON ON HEALTH

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yoon u wérgi yaram	the road to health	le chemin de la santé

Ngir ñu mën xool ndax seen doom dinë am yaram ndaŋk, ndaŋk, dinëñu leen peese weer wu nekk, te dinëñu xool seen fiis. (fiche). Fiis bàngi --- Lu mu tekki! Lii,mooy yoon wi (show road between two lines). Lii mooy taŋku xale bi (show a big balck dot or a footprint). Taŋku xale bi fu mu nekk (put dots or footprint between the two lines)? Mungi ci biir yoon wi. Mungi dox ci biir yoon wi. Loolu baaxne lool.

Leegi nag taŋku xale bi fu mu nekk (put dots below the bottom line)? Mungi ci àll bi, mungi ci suuf. Loolu baaxul. Xale bi warnë dox ci yoon wi -- ci yoonu wérgi yaram.

Léégi nag xooleen. Kii mooy Moustapha Ndiaye (show a big black dot again). Weeru tabaski, mungi doon peese juróóm ñaari kilo (put dots in increasing order on chart). Weeru tamxarit, juróóm ñetti kilo; weeru maggal, juróóm ñenti kilo. Lu muy def? Mungi yokku weer wu nekk. Loolu baaxnë lool! Mungi ci yoonu wérgi yaram.

Bennen bii mooy Iba Diop. Xooleen tangkam. Weeru tabaski mungi doon peese juróóm (show dot) ñaari kilo; weeru tamxarit juróóm benni kilo, weru maggal juróómi kilo. Ndax mungi yokku? Déédéét. Mungi waññeeku. Loolu baaxul. Nekkul ci yoonu wérgi yaram.

Ngir mu yokku weer wu nekk, xale bi warnë nàmp bu baax te jàng lekk ndaŋk, ndaŋk. Su xale bi tambalee lekk bu ferëgul, dinë am yaram te dinë wér su feree. Su xale bi amee juróómi weer, mën-në door lekk dugub ndaŋk, ndaŋk.

Ndaŋk, ndaŋk, mooy jàpp golo ci ñaay.

biir buy daw — diarrhoea & dehydration — diarrhee et deshydratation

Moustapha dafa ànd ag biir bu-y daw. Ñaari fan ëngii mu feebar. Yaayam ñëw-në dispañseer. Nee në, 'Sumë doom dafa ànd ag biir bu daw. Day génné ndox rekk, tusuur day tuur ndox, tusuur day puup ndox." "Infirmiere" bi, nee-në, 'Wax ngë dëgg. Su fekkee ne, tusuur day genne ndox te du naan ndox, dinë am feebar bu tudd deshydration." Yaay ji, nee në, "Lu-y deshydratation?" "Infirmière" bi, nee në, "Deshydratation, feebar bu metti lë ci xale. Mën në ray xale bi! Maarëdëytaali (God forbid)! Bu xale amee deshydratation day gēnnē ndox, dafay yooy, der bi dafay waw lool, làmmiñ wi dafay wow lool, bët yi itam. Ngir mu wër warnë naan ndox mu bare. Garab gi gën baax ci deshydratation mooy: Ngë boole ndox mi ag tuuti xorom, ñetti doomu suukër ag tuuti limoŋ. Yeeneen garab yiy faj deshydratation ñooy: ndox u sombi, buy, ndox u kokko, banaanë ag guyaab."

fer — weaning — le sevrage

Xale bii amnë ñaari weer (show picture of an infant). Mungi nàmp yaayam. Nàmp rekk moo ko-y suurël bë mu mën yokku. Xale bii amnë juróóm benni weer (show child sitting or crawling). Mën-në toog ag raam. Yaayam barenë liggéév torop. Nàmp wi doyul. Yaayam warnë ko jox mu nàmp, warnë ko jox itam mu lekk. Xale bi nàmp rekk lë xam. Warnë jàng lekk. Fer dafa jafe ci xale. Su xamul dugub te bëggul dugub mën-në feebar, mën-në xiibon. Li gën yomb mooy yaayam jangal ko lekk ndaŋk, ndaŋk. Warnë ko jox lekk ndaŋk, ndaŋk biir bi tamm lekk gi, te du am dara lu ko jot. Ruy baaxnë torop ci xale. Ci njëlbéén, bo ko joxe ruy bë mu tàmm ko, mën-ngë ko boole ag benneen lekk naka, naajo walla tamaate. Su tàmmee nam yooyu ngë boole ko ag nen walla leneen.

Adopted from former volunteer, Susannah Evan's causeries.

SECTION II: DIALOGUE

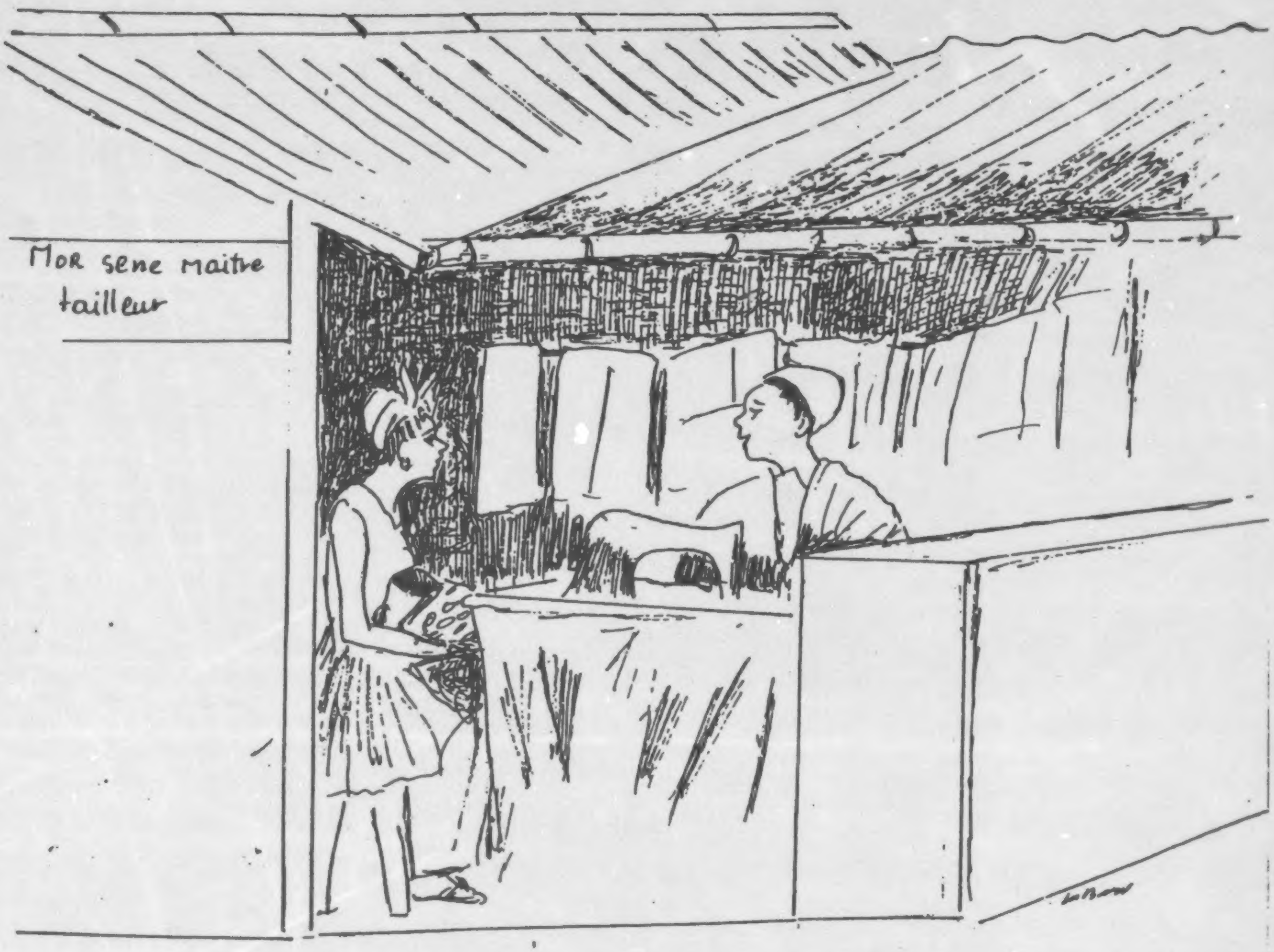
SEETI TAJOOR BI

Cathy mungi seeti tajoor bi. Dafa bëgg ñawlu mbubb pur benn xaritam bu-y sëy.

Cathy is going to see the tailor. She wants to have a traditional Senegalese dress made for her friend who is getting married.

Cathy va voir le tailleur. Elle veut faire faire un grand boubou pour une amie qui se marrie.

CATHY:	Asalaamaleikum!	Greetings!	Salutations!
NIT:	Maalekum salaam!	Greetings!	Salutations!
CATHY:	Moor Sene laa doon laajte.	I'm looking for Mor	Je cherche Mor Sene.
NAWKAT:	Mangii, loo soxlë woon.	Here I am, what do you need.	Me voici, de quoi aviez vous besoin.
CATHY:	Astou Ndiaye, moo ñu boole. Dama bëggóón ñawlu benn garaaŋ mbubb.	Astou Ndiaye recommended you. I would like to have a traditional Senegalese dress.	Astou Ndiaye vous a recommendé. Je voudrais faire faire un boubou.
NAWKAT:	Më xool sa piis. Dinë am boroode walla déét?	Let me see your material. Will it have embroidery or not?	Laissez moi voir votre tissu. Sera t-il brodé ou non?
CATHY:	Dinë am boroode kay. Du pur man, pur suma benn xarit lë. Moog kii ñoo tolloo.	Yes indeed, it will have embroidery. It's not for me, it's for a friend. She's the same size as this person here.	Oui, en effet, il sera brodé. Ce n'est pas pour moi, c'est pour une amie. Elle a la même taille que celle ci.
NAWKAT:	Baax në. Kon boog, dinaa ko natt ci moom. Kañ ngë ko soxlë.	Okay. In that case, I will measure it for her. When do you need it?	D'accord. Dans ce cas je le mesurerai sur elle. Pour quand le voulez-vous?
CATHY:	Fii ag fukki fan. Dama kó bëgg teel yónnéé.	Within 10 days. I want to send it early.	D'ici 10 jours. Je veux l'envoyer tôt.


Mor sene maitre
tailleur

SPECIAL DIALOGUE FOR A BAPTISM

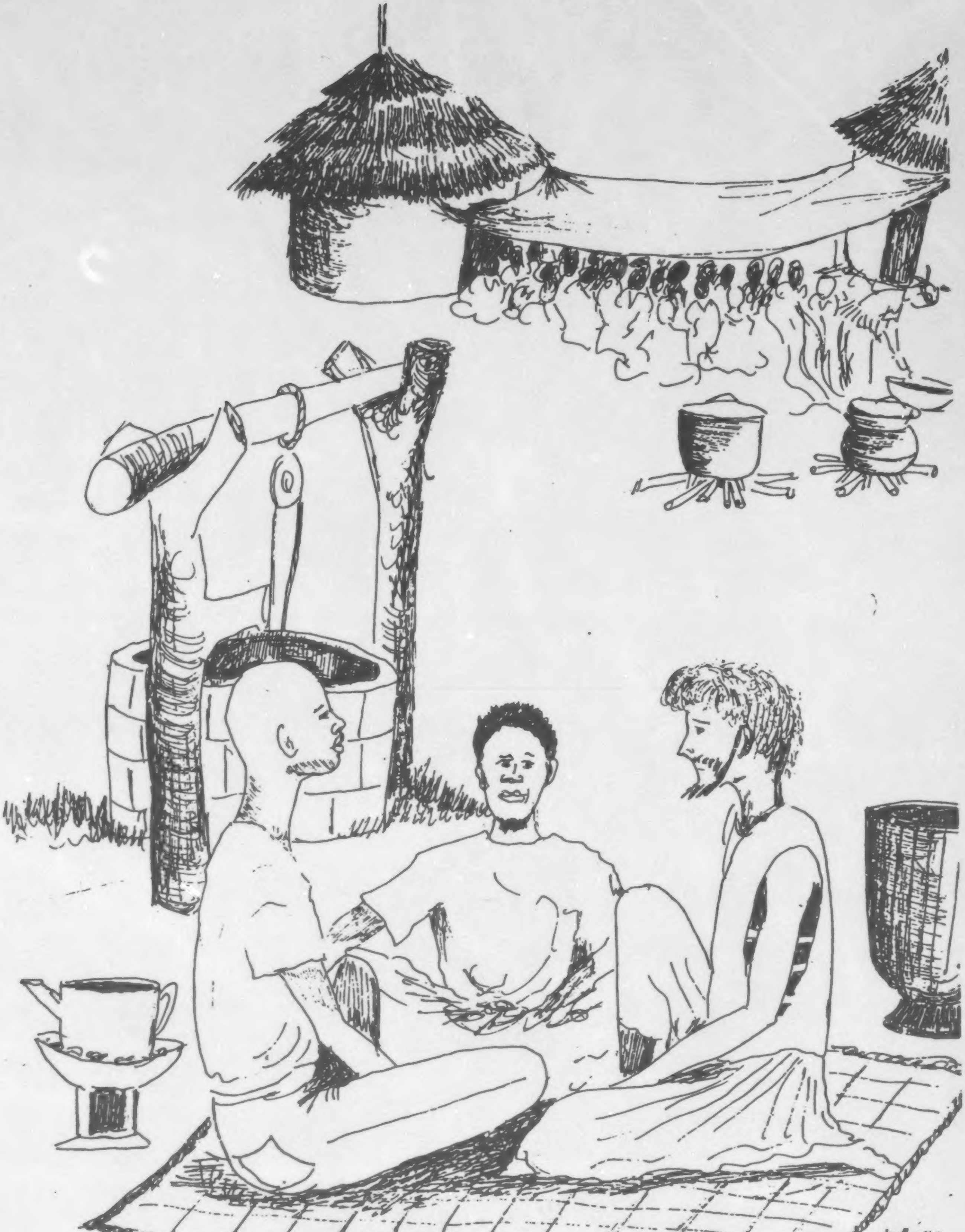
NGENTÉ

Aliouneëngi yëglé ngénteém.

Alioune is announcing his baptism. (his child's baptism)

Alioune announce son bapteme. (le bapteme de son enfant)

ALIOUNE:	Sama jabar wësin në bërki biig. (Suma jabar mucc në.)	My wife gave birth the night before last.	Ma femme a accouché avant hier soir.
TAPHA:	Lu mu am, góór walla jigéén?	What did she have, a boy or a girl?	Qu'est-ce qu'elle a eu, garçon ou une fille?
ALIOUNE:	Goor lë am.	She had a boy.	Elle a eu un garçon.
TAPHA:	Taaw bu góór, kon de bēg ngë.	A boy for the oldest, you must be happy.	Un garçon pour ainé, vous devez être content.
ALIOUNE:	Ngë waxal më ko gaa ñi. Ngénté li àllarbë lë.	Tell our friends for me. The baptism is Wednesday.	Dis le au gars pour moi. Le baptême est mercredi.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VOCABULARY FOR CHAPTER XII

amiin	amen
armeel (w.)	cemetery
baseŋ	straw mat
balaa	before
bammeel(b.)	grave
bees (st.)	to be new
bēg (st)	to be happy
beñe (b.)	doughnut like cakes
biir	to be pregnant
biti	outside
boole (b.)	solid colors
boole	to put together, to mix
boroode (b.)	embroidery
bōōli (b.)	big bowl
butoŋ (b.)	button
butit (b.)	intestine, umbilical cord
caaya	large traditional pants
cuub	tie dye
cayt	wedding
dēēy	thimble
dëj (b.)	funeral
diis (st.)	to be heavy (also to be pregnant)
ëmb	to wrap, to be pregnant
ëmb (b.)	package, pregnancy
faatù	to die
falaanel	flannel
fa̭s	to tie, to eat "laax"
fatte (st.)	to forget
fecc	to dance
fermëtiir	zipper
gaa (s.)	the guies, friends
gaañu	to die, to be hurt
gēwël	griot
guró	kola nut
jaale	to present one' condolences
jaamu	to help organize a ceremony with the hope of being financially compensated
jàpp	to catch, to fit
jot (st.)	to fit
jur	to deliver

karwaat	tie
kooraa	21 string musical instrument
kostim	suit
leegoos (b.)	printed fabric
leen (g.)	sool
maas	sleeve
masin (b.)	machine, sewing machine
matu	to be in labor
maye	to give away, to give
melo	color
mësiir	measurement
mbiskit	biscuits
miswi	lamb roast
mucc	to give birth, to survive
muuru	to mourn
ŋ̀akk	special cakes, biscuits for charity
nampal	to breast feed
nas	to thread
natt	to measure, to try
ndawtal	a gift of money to a parent or friend
ndimó (l.)	material, fabrics
ndokkale	to congratulate, congratulations
néēw	cadaver
ngénté	baptism
niloŋ (b.)	nylon
pare (st.)	to be ready
perkaal (b.)	white cotton material
peresioŋ (b.)	snaps
poos (b.)	pocket
pusó (b.)	needle
riiti	traditional violin
ruuñ	meat dish served in the evening of a baptism
rob	funeral procession
sabar	drum
santiyoŋ	sample
sarax	sacrifice, charity
sarax sa àgg-në	I already gave to charity
sér-u dënk	heavy cloth
séntuur	belt
sëy	to get married
sëyt (b.)	bride, groom
sedd guyy	ice cold
sisó	scissors
sipp	skirt
siggil ndigaale	condolences
suwaa (b.)	silk
suul	to bury

tagg	to praise
tajoor (b.)	tailor
takk (g.)	wedding
tàllal	to spread
tasiyoŋ	high blood pressure
taybaas (b.)	blouse
ténjj	to mourn, mourning
ténjj (l.)	mourning
tubey (j.)	trousers
turëndóó (b.)	the one the baby is named after
turki (b.)	shirt
urle	to hem
waks (b.)	printed fabric
wàññi	to diminish, to lower
wayaan	to ask for money during a family ceremony
wëlluur (b.)	velvet
wëñ (g.)	thread
wësin	to give birth
wëtéén (w.)	cotton
woyof (st.)	to be sheer, to be light
xalam	local guitar
xat (st.)	to be tight
xew (st.)	to be up-to-date, in vogue
xewwi (st.)	to be old fashioned
xotti	to tear, to have a cloth made
xumb (st.)	to be gaudy
yëg	to be informed of
yëglé	to announce
yëmbëx (st.)	to be loose
yéré (b.)	clothes
yónnéé	to send something
yooxu	to cry outloud, to shout

LEXICON

- A -

-a	1. (verb linker) 2. (subject focus predicator)
-aat	again, still (repetitive suffix)
aada (j.)	custom
aajo (j.)	need, anxiety
aalim (j.)	scholar, learned
aar	to protect
aay	1. to be bad, to be mean 2. to be good at something
aaya (j.)	verse of the Koran
aaye	to prohibit, to forbid
aayoo	to lull or rock a child
ab	(indefinite article)
àbb	to borrow
abal	to lend
Abijã	Abidjan
abiyoŋ (b.)	plane
adduna, addina (j.)(s.)	world, life
addu	to answer
afeer (b)	matter, affair, personal business
ag	with, and, plus
àgg	to arrive
àggali	to finish
àggale	to finish
agsi	to arrive at
aj	to place on top
aj	to go to Mecca
aj (g.)	pilgrimage
ajaa, ajaratu (b.)	woman who has been to Mecca
àjjana (j.)	paradise
àjji	to gather, to pick
àjjuma (j.)	Friday
aju	to be hung

aka!	how, what (exclamation marker)
àkk	to go in front of someone looking for a fight
akara (b.)	bean cake, beans
aku (b.)	Gambian Creole
alal (j.)	possessions, treasure, fortune
-al, -ël	(imperative singular suffix)
-al, -ël	(benefactive suffix)
alhamdulilaay!	thanks be to God! (Arabic expression)
alkaati (b.)	policeman
alkol (b.)	alcohol
àll (b.)	countryside, range, interior, bush
àllaaji (b.)	man who has been to Mecca
àllarba (j.)	Wednesday
alluwa (j.)	Koranic tablettes made of wood
almet (b.)	matches
aloor	then
altine (j.)	Monday
alxames (j.)	Thursday
alxuraan (j.)	Koran
-am, -ëm	his, hers
am (st.)	to have, here it is, take it
am	or
am-am (b.)	property, wealth
am bët (st.)	to have big eyes
am déét	or not
am-di-jàmm (j.)	acquaintance
am jëmm (st.)	to be pretty
am na	there is, there are
am taar (st.)	to be pretty
am taxawaay (st.)	to be tall
am xel (st.)	to be intelligent
am yaram	to be heavy, to be fat
amaana	maybe, perhaps
amal	to create, to invent
amati	not to have any longer

ambaasaad (b.)	embassy
ame	to hold, to possess
ameel	to owe, to be in debt
Amerik (b.)	merica
Amerike	America
amiin	amen
an	to remove the soil from, or to remove the garbage from
añ (b.)	lunch
añ́, añe	to eat lunch
añi	to go eat lunch
ana?	where is, how is
añaan	to be jealous
ànd	to accompany, to come with, to be with, to go with, to go together
ànd (b.)	placenta
andaar (w.)	a unit of measure for grain
àndal	to accompany
àndandoo	to be (accompanied with) someone
andandoo (b.)	companion
Angale (b.)	English person
Angalteer	England
angi, anga	here it is, there it is
aniin (j.)	blue makeup used to color the lips and chin
anx kay!	yes! (used in response to a negative question)
app (b.)	limit, date of maturity
appal	to limit, to give a deadline
apparanti (b.)	"kaar rapid" conductor (fare collector)
appaat	to be breathless, to have breathing difficulty
àq (j.)	error, sin (baal ma aq! = forgive me my sins!)
araab (b.)	Arabic (language)
araam	to be prohibited by religion or law
araw	to make small balls from millet powder, these are used in "fonde" or "laax"
arbiis (b.)	infection in the foot caused by worms
are (b.)	bus stop, taxi stop, "kaar rapid" stop
aréén (j.)	peanut

areet!	stop
armeei (w.)	cemetary
artu	to be careful, to watch out
as	to bale out
asaka	an annual tithe (a tenth of one's earnings) that a Muslim is to deduct from his earnings
asalaa-maalekum!	greetings! (Arabic Expression)
asamaan (s.)	sky
aseer (j.)	Saturday
aset (b.)	plate
askan (w.)	family heritage
asporo, aspirin (b.)	asprin
astafurlaa!	may God forgive me! (Arabic Expression)
at (m.)	year, ago
-ati	still (verb suffix)
attaaya (b.)	tea, tea party
àttan	to be capable of
àtte	to judge, to arbitrate
-atul	not any more (verb suffix)
a'u	have not (negative of am)
aw	1. to go through, one way 2. to stop mid-air 3. to take a break
àwa, aawa	first wife
ay	some
ay (g.)	one's turn in a line
ay (w.)	a quarrel, a conflict
ay	to quarrel
ay bés (g.)	week
ayca!	let's go! come on! let's do it!

- B -

ba	1. to forsake, to leave, to give up 2. until, as far as, over to 3. the (remote)
ba, bi, bu	when, since, if
baadoolo (b.)	peasant, a person of modest means
baag (b.)	pail used to draw water from a well
baagante	to come and go, to shuttle
baal (st.)	1. to excuse, to forgive 2. to give up to a partner
baal ma	excuse me
baal ma àq	forgive me for my sins
baal	to dance
baal (b.)	dance
baana-baana (b.)	street vendor
baar (b.)	bar
baral	1. to simmer 2. to hum
baaraam (b.)	finger
baaru	to lower one's voice progressively while singing
baasi, baase (b.)	couscous served with a meat or chicken sauce
baat (b.)	1. neck 2. speech, word, sentence, expression 3. voice 4. neckline 5. throat
baax	to be good, to be kind
baax (g.)	custom, habit
baax-në	it's good
baax-ul	it's not good
baaxle	to have (something) good
baaxooñ (b.)	crow
baay (b.)	1. father 2. paternal uncle, an older man
baay gaynde	"father lion" quarter of Dakar
baayo (b.)	someone who has lost their mother

baayoo	to take someone morally for a father
bàcc	1. to beat 2. to shake the branches so the fruit of the tree will fall 3. to separate the peanut from straw 4. to separate the grain of rice from the hull 5. to rinse the laundry
bàcc (b.)	water used to launder clothes
bagaan (g.)	a large bowl used to serve meals
bagaas (b.)	baggage
bàjjan, bàjjen (b.)	aunt (father's sister)
bàkk	to sing one's praises
bàkk (w.)	a song of praise
bakkan (b.)	nose
bal (b.)	ball, balloon
balaa	before
bale	to sweep
bale (g.)	broom
balekat (b.)	sweeper
ball	to spring, to gush, to spout
bambara (b.)	Bambara, a West African tribe
bammeel (b.)	grave
ban	which, which one
ban (b.)	clay, mud
ban	1. to refuse, to reject 2. to hate, to detest
baña!	of course!
banaana (b.)	banana
banaana (g.)	banana plant
bandaas (b.)	bandage
banjóóli (b.)	ostrich
baŋ	bench
Banjul	capital of Gambia
bàŋk	to be out of money, to be broke
bàŋk (g.)	the state of being without money
baŋk	to bend
banneex (b.)	pleasure, satisfaction, happiness

bànqaas (b.)	branch of a tree, section
bant (b.)	stick, a piece of wood
bar (st.)	to be rapid, to speak very quickly
bar (b.)	large animal skin (usually cow) used to draw water from a well
baraag (b.)	hut, shanty, shack
baram	to twine, to twist, to tangle
baramu	to be twisted, to be tangled
barel, bari (st verbe also)	too much, a lot, to be plenty, to be numerous
barigó (b.)	1. barrel 2. hundred weight, quintal
barke (b.)	benediction, blessing, easiness, freedom consideration, prestige, profit, advantage
barkeel	recipient of a blessing
basaŋ (g.), ndēs (m.)	mat (usually made from straw)
bataaxal (b.)	letter, written communication
batañse (b.)	eggplant
bàttu (b.)	small calebass
bawoo	to come from, to originate
bax (st.)	to boil
baxal	to boil something
baxa (st.)	to be sky blue
baxaw	to weed the millet fields for the first time
bay, bey	to cultivate, to farm, to till, to raise, to dig up, to spade
bayaal (b.)	wide open space, public place
baykat, beykat (b.)	farmer
bayyi	to leave alone, to let go, to let alone
bayyima (b.)	domestic animal
bë	to, until
bëccëg	during the day, day light, day time
bëër (b.)	butter
bees (st.)	1. to be fresh, to be new 2. to fan, to winnow, to sift
bééy	to play marbles
bég	to be happy
bëgg (st.)	to want, to like

bëgg-bëgg (b.)	desire
bëggé	to be greedy
béjjën (b.)	horn
bekk (w.)	bar of, piece of, (bekku suukër = a piece of sugar
bekkoor (b.)	dryness, drought
bëkk-néég (b.)	a religious confidant. (Bëkk-néég, dafay jàpp lammiñam.) A confidant must know when to hold his tongue.
bëlaa	before
bëlé	that, that one
bëmëx	to jostle, to shove, to push
bëñ	tooth
bën-bën (b.)	hole, opening
beñe (b.)	doughnut like cakes
beneen	next, another
benn	one, an, a
bënn	1. to pierce, to drill, to bore 2. to be forced
ber	to isolate, to separate, to put aside
bër	to be on vacation from school
bëré	to fight, to wrestle
bëré (b.)	fight, wrestling match
bérëb (b.)	place, spot
bérëb saŋam	such and such a place
bërét	to get up quickly
bërëŋ	to roll
bërgël	to abandon someone, to not take care of someone
bërkaati démb	three days ago
bërki démb	day before yesterday
bër-set, bët-set	day break
bés (b.)	1. day 2. fresh
bés bu nekk	everyday
bët (b.)	eye
bët-set, bër-set	daybreak
betteex (b.)	sinker

bett	to surprise
bëtt	to pierce
bey, bay	to farm, to cultivate, to till, to dig up, to spade
beykat, baykat (b.)	farmer
béy, bëy (w.)	goat
bi	1. when, since, if 2. the (proximate)
bi weer wi dee-e	last month, at the end of the (past) month
biddaa (b.)	superstition
biddééw (b.)	star
biddënti	1. to get up late in the morning 2. to oversleep
bii	this
bif	to pull violently
bijjanti	re-accompany
bijjaaw	to have white hair
bijjaaw (b.)	white hair
biig	last night
biij	to move in order to facilitate the extraction of something
biiñ́	to pout, to curl up one's lip
biiñ (b.)	wine
biir (st.)	to be pregnant
biir (c.)(b.)	inside, stomach, abdomen
biir bu-y daw	diarrhea
biir bu-y metti	colic
biiw	to be surrounded by insects
billaay!	honest to God! (Arabic Expression)
bind	1. to write 2. to create 3. to engage, to employ, to take on
bind (b.)	form, in the physical sense
bippu	to resist
bir	to be certain (used only in 3rd person)
biral	to lighten, to certify, to attest
biró (b.)	office
bisaab (b.)	a local green vegetable
bissaab bu xonq	a local sweet red drink, sorrel

bisimilaay!	in the name of God! (Arabic Expression)
biti (b.)	exterior, outside
bitig, butig (b.)	shop, store
bṍ!	well!
bóbbëli	to yawn
bojj	to pound, to separate the grain from the hull
bokk (st.)	to be the same, to share, to have a part of, to belong to
bol (b.)	millet flour, flour
bóli (g.)	throat
bóli (b.)	Adam's apple
bolog (b.)	robe
bon (st.)	to be bad, to be evil
bon	then, therefore
booba	at that moment, at that time
boobu	that, that one
boog, book	then, under these circumstances
bool (b.), ndab (l.)	bowl (usually used for eating)
bool	to pick off from the stock
boole	1. to put together, to mix, to blend 2. to create discord, to denounce, to tell on someone
bóóli (b.)	large bowl
boor (b.)	next to, nearby, around, side
boot	1. to carry a child on one's back 2. to take charge
booy (st.)	to have a rash
booy	to lie fallow, to be dormant
booy (b.)	1. servant 2. address used among young people
bopp (b.)	head, chief, guide
boq	to put under the armpits
bor (b.)	debt
bori	nose bleed
boroode (b.)	embroidery
boroom (b.)	owner, person in charge

boroom-kër (g.)	husband, head of the household
boroom-taksi (b.)	taxi driver (or owner)
boroom-taabul (b.)	seller of goods at a market table
bos	possession, belonging, ownership
botti	to remove from one's back
boy (st.)	to be lighted
boyal	to light
boyet (b.)	box
bu, bi, ba	1. if, when, since 2. which is (subordinator)
bu-jëkk	first, before
bu subaa	(when) tomorrow comes
bu soobee yalla	if it pleases God
bukki (b.)	hyena
bul + verb	don't ..... (singular)
bu leen + verb	don't ..... (plural)
bulet (b.)	fish or meat balls
buló (b.)	blue
buló (st.)	to be blue (color)
bunt (b.)	door
butéél (b.)	bottle
butig, bitig (b.)	store, shop
butit (b.)	intestine, umbilical cord
butõ, butõõ (b.)	button
butti	to disembowel, to rip up
buub	to sweep and remove the trash
buuj	snail
buum (g.)	1. rope, cord 2. marriage line (tie-link)
buur (b.)	1. king, queen 2. to be complete, to have all places occupied
buux	to jostle, to shove, to give discreetly (as slipping someone some cash)
buy (b.)(g.)	monkey bread, fruit from the baobab tree

- C -

ca	there, in
caabi (j.)	key
caaf (l.)	roasted peanuts
caas (g.)	1. tendon 2. a fishing line
caat (m.)	last born child, the baby of the family
caax (m.)	net
caax (b.)	net undershirt
caaxaan	to joke, to jest
caaxaay (y.)	trifle, pleasantry, funny
caaxoñ (g.)	tie
caaxoccñ	gills
caaxoonu	to be dressed to kill, to wear a tie
caaya (j.)	bloomers, traditional full pants
caay-caay (g.)	joke
caab (b.)	cluster, bunch
cacc (g.)	theft, stealing, robbery
cafaay (l.)	sauce served with "laax"
cafko (g.)	flavor, taste
caga (b.)	an unmarried woman, a prostitute
cal	to gallop, to hurry, to hasten
càmmiñ (l.)(w.)(b.)	brother (figurative - used only by women to a man who is not a relative)
cammooñ (b.)	left (hand)
caŋ	to be bogged, to be stuck
canggaay	bath
cant (g.)	thanks
capp	to dip lightly
caq (b.)	necklace
car (b.)	branch, bough
carax (b.)(y.)	sandals
cat (l.)	end, extremity
caw	to beat with a strap
ceeb (b.)	rice
ceeb-u jẽn (b.)	rice and fish dish

ceeb-u yàpp (b.)	rice and meat dish
cééli (b.)	vulture
cell (st.)	to be calm
cër (b.)	1. a share, a part 2. status, rank
cër (y.)	parts of the body
cere (j.)	couscous from millet
cere baasi (b.)	couscous made with a peanut sauce
cere mbuum (j.)	couscous made with local leaves
céyt, cëyt (g.)	wedding celebration
ci	1. in, or about, on to 2. of it, of them, therein
ci biir	inside, into
ci biti	outside, out of
ci boor (-u/i)	beside, at the side of, around, surrounding
ci digg (-u/i)	in the middle of, in the midst of
ci diggënte	in between
ci ginnaaw	behind, in back of
ci kanam (-u/i)	in front of
ci kau	on the top of, over
ci saa si	right away
ci subë	morning
ci suuf	under, down, at the bottom of
ci wet (-u/i)	beside, at the side of, around, surroundinb
cim, cam	(an interjection used to express distain or disgust)
cin (l.)	cooking pot
cof	1. to barely touch 2. to under estimate
col (g.)	clothing
colin (g.)	fashion, a way of dressing
como (l.)	an inexperienced person
conco (b.)	elbow
coobare (g.)	pleasures, whims
coof (b.)	a fish, same family as sea bass and cod
coono (b.)	difficulties, pain, suffering

cooroon (l.)	period before the rains
coow (l.)	loud talk
coro (l.)	girlfriend
cosaan (l.)	origin, past
cos (l.)	hull of millet grains
coy (m.)	parrot
cuub	to dye (tie dye)
cuub (g.)	tie dyed material
cuuj (b.)	chick
cuuné (b.)	an inexperienced person
cuuraay (l.)	incense

- D -

daa (j.)	ink
daaj	to nail
daal	truly, certainly (Moom daal baaxul. = He is truly bad.)
daan	1. to embank, to down, to throw, to floor to overwhelm 2. to condemn, to sentence
daanaka	to be almost, to be closely
daanu	1. to fall 2. to have an epileptic fit
daara/daari (j.)	Koranic School
daara (b.)	Koranic teacher
daas	to sharpen
daaw	last year
daaw-jéég	two years ago
daay (g.)	leaf from the country
dab	to catch again, to regain, to join again
dafa	it is
dagg-dagg (b.)	a cut
dagg/dog	to cut
daj	to find one's way, to grope, to fumble
dajale	to gather, to collect, to assemble
dajaloo	to gather together
daje	to meet, to reunite
dajjant	to be sleepy, to be drowsy
dàjji	1. to undo, to demolish 2. to handle roughly, to maul, to exhaust
dàkkaande (j.)	starch
dàkkoor	to agree
dal	1. to lodge temporarily, to stay temporarily 2. to fall, to land, to reach, to begin, to happen
daldi	immediately, as soon as
dàll (w.)	shoe
damm	to break

damm-damm (b.)	fracture
dammel (b.)	King of Cayor
dammelteeñ (b.)	King of Cayor & Boal
dàmp	to massage
damu	to boast, to brag
damye-ji	to go play chess
daŋ	to be tight
daŋar (j.)	1. venom 2. sharp, biting, scathing
dank	to form balls with food when eating with one's hand
dàq	1. to be better than, to surpass, to excell, to outdo 2. to send away, to turn away
daqaar (j.)	tamarind
daqaar (g.)	tamarind tree
dar	1. to be peeled, to be bare 2. to be protected by an escourt
dara (j.)	something (negative = nothing)
darab (b.)	sheets
daraja (j.)	dignity
daral (b.)	corral
darkase (b.)	cashew nuts
daw	to run
dawal	1. to drive a car/bike 2. to make a deposit
dawal (b.)	a deposit, earnest money
dax (b.)	butter
day	1. to be the same size 2. to go to the toilet 3. to be dull
day (y.)	excrement
dayo (g.)	dimension, size
de !	(expression of warning or insistance)
dëbb	to pound, to grind
dëbbe	to intone, to strike up
dëdd	to leave
dëddu	to turn one's back on someone, to be out of circulation

dee	to die
dee (g.)	death
déédéét	no
deeg	to save, to spare, to economize
deem (b.)	fish
déét	no (indicates prohibition, forbidding) (Déét, bu fa dem! = No, don't go there!)
dééy	to whisper to someone, to say in confidence
dééy (b.)	thimble
def	1. to do 2. to put
defar	to create, to fabricate, to arrange
defaraat	to repair, to create again
defe	to believe, to think
dëféénu	to lay on one's stomach
defel	to appease, to pacify
defërlu	to get fixed
dég (b.)	thorn, prickle
dég-dég (b.)	understanding, news
dëgër (st.)	to be strong, to be hard, to be solid, to be stubborn
dégg	to hear, to understand
dëgg (b.)	truth
déggóó	to hear
déglu	to listen
dëj	1. to seat, to set, to put on the ground 2. to have a funeral
dëj (b.)	funeral
dëkk	1. to live, to originate 2. to challenge
dëkk (b.)	village, town
dëkkëndóó (b.)	neighbor
dekki	to become alive again
dell	to be very (full)
dëll	to be thick, to be stout
dellu, delloo	to come back, to go back, to return
dem	to go
démb (j.)	yesterday

deñ (st.)	to be removed, to cease to be
dëñ kumpa	to be curious
dénc	to put away, to keep, to save
dend	to be next to, to be a neighbor
dene	not to eat at noon
dëng	1. to be crooked 2. to be dishonest
dënn (b.)	chest
dënu	to thunder
dënu (g.)	thunder
dëpp	to return, to do an about turn, to do a 1/2 turn
déqi	to harvest
dër	1. to crown 2. to crush, to run over 3. to stammer, to stutter
der (b.)	skin
der (w.)	animal skin rug used for praying
dërëm (b.)	five francs
deret (j.)	blood
dese	1. to still have 2. to be missing, to have less than 3. to be mentally deficient
des-në	left, less, minus (when telling time = before)
des-në tuuti	a little less, a little before
dëtëm	to drink placing one's lips in the liquid
dëtt-mbér	puss
detteel	1. to fall on one's behind 2. to be disrespectful
déwën (j.)	next year
dëwlin, diwlin (j.)	oil
dex (g.)	river
déy (b.)	thumb, big toe
di	(progressive particle)
dibéer (j.)	Sunday
dig	to promise, to pledge
digal	to prescribe, to specify, to advise, to recommend
digaale	to have a relationship with someone
digaale (b.)	a person one has a relationship with

dige	to make an appointment
digg (b.)	middle, center
diggante (b.)	distance, interval period
digg-u bëccëg	in the middle of the day
digg	1. to submerge in water 2. to go on an adventure, to take a chance, to take a risk
diiju	to imitate, to mimic
diine (j.)	religion, faith
diir	to aim at, to sight
diir (b.)	duration, a period of time, at short notice
diis (st.)	1. to be heavy 2. to be difficult 3. to be pregnant
diisóó	to plan, to support oneself, to keep fit
diisóó (b.)	maintenance, upkeep
dijj	to be large
diggal	to have swollen gums caused by a tooth which is about to come through
dikk	to arrive, to total, to reach, to come
dimaas	Sunday
dimbëli, dimmali, dimmëli	to help
dimbëlée	to help with
dindi	to remove, to take off
dippée	to baptize someone after a deceased person
dippi	to put something in its place
dipparñi	to right something, to place something right side out
diri	to drag, to trail, to pull on the ground
dispañseer (b.)	dispensary
diw	to grease, to lubricate
diw (g.)	oil
diw (m.)	so and so
diwtiir (j.)	palm oil
dof	to be crazy, to be strange
dof (b.)	madman, lunatic
doktoor (b.)	doctor
dolli	to add to

donn	to inherit
doo	(2nd person sing. negative of di)
doole (j.)	strength, power
doom (j.)	child, offspring, doll
doom (b.)	1. fruit 2. key 3. tablet, medicin
dóór	to hit
door	to begin, to start
dox	to walk
doxaan-i	to court someone
doxantu-ji	to go for a walk
doxe	to walk with
doy (st.)	to be enough, to be plenty, to be sufficient
du	(negative - not)
dugël	to make enter, to introduce, to put into
dugg	to enter
duggël	to put into
dugg-i marse	to go shopping, to go to the market
dugub (j.)	millet, also food
duma	to correct, to hit
dumat	to entice
dun (b.)	island
dund (b.)	sustenance, food
dund (g.)	life
dund	to exist, to live
duy	to draw water
duubël	two francs (CFA)
duuf	1. to be fat, to be plump 2. to be scornful, to be contemptuous
duun	to be abundant, to be plentiful
duus (b.)	1. wave 2. toilet
duusu (b.)	a quid, a cut of something to be chewed (such as tobacco)

- E -

-e	with
-ëm, -am	his, hers
-ëngi, -ëngë, -angi	here is
ee!	attention!, hey!
ëcc	to spin
edda (j.)	a period of waiting for a divorced woman
ëf	to blow, to breath, to puff
ëfël	to let do, to allow to do
ëgg (b.)	the rain out of season
ëkk (b.)	a stump
ëlËk, ëllëg (j.)	tomorrow, the future
ëlËk ci guddi	tomorrow night
ëmb	1. to wrap 2. to be pregnant
ëmb (b.)	1. package 2. pregnancy
ëñ	to turn up, to roll up
ënn	to be fermented
ëpp (st.)	to be too much, to be too big, to be too large
ëppël	to exaggerate, to go beyond the limit
ër	to circle
ër (w.)	spot on the skin
ës	to be strong, to be hard
esans (b.)	gasoline
ëtt (b.)	courtyard
ëw	1. to form a circle around 2. to cover with leather
ëy!	(interjection of surprise)

- F -

fa, fë, fëlé	there
faar (g.)	rib
faas (y.)	sideburns
faatu	to die
faayda (j.)	personality
fab	to pick up, to take, to carry
fabu	to get ready to go
faddu	to stretch
faf	to finsih by
fagas, faxas	to sweep with the hand, to dust
faggu (st.)	to be provident, farsighted, thoughtful of (Damay faggu elleg. = I am anticipating the future.)
faggu alal	to try and gather wealth
faj	to cure, to heal, to take care of
faju	to cure oneself, to go to the doctors, to be taken care of
fajar (j.)	dawn
fal	to elect, to choose
falaanel	flannel
fale	there
fan (w.)	1. day 2. life
fan?	where?
fan ngë = foo?	where is?
fanaan	to spend the night, to sleep
fanaane	to spend the night with
fanaanal!	spend the night!
fande (st.)	to spend the night without having supper
fànq	to prevent something
fanweer	thirty
fanweer-i dërëm	one hundred and fifty CFA
fàq	1. to tear off a branch 2. to break to get loose

faral	to side
farata (j.)	obligation, something that is essential
fas	1. to tie, to knot 2. to eat "laax"
fas (g.)	a knot
fas (w.)	horst
fase	to repudiate, to divorse
fasoŋ (b.)	fashion
fat	to shed
fatt	1. to fill up a hole 2. to be tight
fàttali	to remind
fàttaliku	to remember
fàtte (st.)	to forget
faxas, faras	to sweap with the hand, to dust
fay	1. to pay 2. to leave the home in sign of rebellion 3. to turn off (the light, etc.)
fayyu	to get revenge
fecc	to dance
feebar (st.)	to be sick
feebar (b.)	disease, illness, sickness
feeñ (st.)	to be found (after being lost), to retrieve
feeñal	1. to reveal 2. to find 3. (for a child) to teethe
fees (st.)	to be full
fees dell	to be very full
féété	1. to face 2. to be located
féétéél	to make something/someone face in a direction
fééx (st.)	to be cool, to be fresh, to be free
fééxlu	to get fresh air, to rest in a cool place
fééy	to swim
fééykat (w.)	swimmer

feg (st.)	to achieve, to finish
fégël	to finsih one's turn (Ngoom lëy fégël. = She finishes her turn tonight.)
fëgg	to knock, to shake
fekk	to find, to rejoin
fekke (st.)	to witness, to be present at
fekksi (st.)	to come find, to encounter
fel (w.)	fleas
fet	to bump against
fen	to lie, to fib
fendi	to be drained
feŋk	to rise (the sun)
fenn	somewhere, (negative = nowhere)
fepp, pepp (w.)	grain
féq	to rise (the moon)
fer (st.)	1. to be dry 2. to be low tide 3. to be weaned
fër	indigestion
fer (g.)	1. a beaded belt worn by women 2. weaning period
feral	to wean
fermëtiir	zipper
fetal	to shoot
fetal (g.)	rifle
fete	to scrub clothes
fett	to shoot an arrow
fett (g.)	arrow
fettax	1. to spring (up), to gush, to spout 2. to jump, to leap, to spring
fexe	1. to try hard to, to attempt, to manage to, to seek a way to 2. to try on, to fit
fey, fay	1. to turn off (radio, lights) 2. to pay
far	1. to team 2. to be thick (liquid) (st.) 3. to erase
far (w.)	boyfriend
faral (st.	to be often, to take place repeatedly

feyyu, fayyu	1. to claim one's due 2. to avenge oneself
fe, fële	there
fëgg	1. to knock 2. to shake
fëll	to point, to appear
fënëx (st.)	to be worm-eaten (wood)
fëq, fuq	to put a big hole, to pierce
fëqlé, fuqlé (st.)	to be greedy
fër (st.)	to have indigestion
fiddiwol (g.)	string
fiftin (b.)	one franc (CFA)
fii, fi	here
fiir (st.)	to be jealous
fiir	to have an accident, to be struck down, to knock down
firi	1. to spread 2. to undo braids 3. to explain, to translate
fit (w.)	courage
fitt (b.)(w.)	bow
fo	to play
foe	to play with
fomp	to clean, to sweep
foŋk	to respect, to venerate
foo = fan ngë?	where you?
foof	second winnowing to remove the hull
foofu	there
foog	to think, to estimate that
fóót	to launder, to do laundry
for	to pick up, to collect
foye	to play around, to fool around
foyi	to go play
fu?	where?
fu nekk	everywhere
fuddën	henna

fuddu	to stretch
fukk	ten
fukki dërëm	fifty francs
furnó (b.)	habachi
furset (b.)	fork
futbal (b.)	football
futt (st.)	to have a blister

- G -

g-	class determiner
gaa	people, folk
gaal (g.)	dug out canoe
gaañ	to hurt, to injure
gaañ-gaañ (b.)	a wound, an injury
gaana	to have leprosy
gaana (g.)	leper
gaañu	to hurt oneself, to be hurt, to be dead
gaanuwaay	to urinate
gaanuwaay (b.)	a place to urinate
gaar	to repair, to mend
gaar (b.)	train station
gaaral	to hint, to insinuate
gaas	to wet, to moisten
gaaw (st.)	to be quick, to be fast
gaawantu	to hurry, to make haste
gaawu (b.)	Saturday
gàcce (g.)	shame, disgrace
gàdd	to be abundant
gàdd (g.)	a band (usually monkeys)
gaddaam (g.)	spleen
gàddaay	to go into exile
gàddu	1. to carry on one's shoulder 2. to assure, to assume responsibility for
gafaka (g.)	pouch, satchel
gag	to have a gap in memory
gagganti	to whisper a word or suggestion to the speaker who has forgotten what the next word or thought was to be
gajj (y.)	small scars
gàkk	to be spotted, to be stained
gàkk (b.)	1. stain, spot 2. fault
gàkk-gàkk (b.)	spot, stain

galan	to cross
gallox (b.)	clots
gallaxndiku	to rinse one's mouth
gam-gami	to doze, to drowse
gàmmu (g.)	the prophet's birghday celebration
gan (g.)	visitor, guest, foreigner
ganaar (g.)	chicken
ganale	to extend hospitality
gancax (g.)	a young shoot, sprout
ganesi	to come to visit
gañň	to grimace, to grin
gaññaxu (b.)	grimace
gaññaxu	to make faces
Gànnaar (g.)	Mauritania
gannaaw (g.)	1. behind, back 2. after
gannaaw, ginnaaw ëllĕk	day after tomorrow
gannàwaati ëllĕk	in three days
gàntu	to refuse
gàpp	limit, maturity, term expiration
gapparu	to sit on bended knees, (to squat)
garaas (b.)	taxi station
garan palaas	a chatting place
garub (g.) garab (g.)	1. tree 2. medicine
gas	to dig out, to hollow out
gatandu	to go out to meet someone
gàtt (st.)	to be short
gaynde (g.)	lion
gaynde gééj (g.)	shark
gē	the
gee/geewee	after dinner, bedtime, prayers said at this time
gééj (g.)	sea, ocean
geen (g.)	tail
Géér	Nobles
geestu	to turn one's head to see behind, to look in back of oneself

geet	to put on a diet
gëj-naa la gis	it's been a long time since I've seen you
gëj (st.)	to be infrequent, not have done (something) for a longe time, to stay away from someplace for a long time
gejj (g.)	dried fish
gel (b.)	girlfriend
gel (b.)	hot cincers
gelu	to miss, to be lonely for
gëléém (g.)	camel
gellwaar (b.)	prince
gëm (st.)	to have faith in, to believe in
gëm (g.)	belief
gëmm	to close one's eyes
gëmméntu (st.)	to be tired, to be sleepy
gémmiñ (g.)	1. mouth 2. bad talk
gën (st.)	to be better than, to surpass, to be more
génn	to go out
gënn (g.)	motar
génné	to take out, to make go out
genn-wàll (g.)	half
gént (g.)	ruins, the site of an abandoned village
gént	to dream
gént (g.)	dream
gero (g.)	man's belt
ger	to bribe, to corrupt
gërëm	to thank
gëreew	to strike
gereew (b.)	strike
gerte (g.)	peanuts
gerte Mbaxal	boiled peanuts
gerte caaf	roasted peanuts
gerte tubaab (g.)	cashews
ges	to scratch the soil

gësëm	to shake, to jolt
gét, napp	to fish
gétt (g.)	sheep pen
géwël, géwal (b.)	griots - oral historian
gééx	to burp, to belch
géq	to regurgitate
gi	the (proximate)
gii	this very one right here
giif	to be calm
giiñ	grimace
giiru-dund (g.)	during one's life, duration of life
giñ	to swear, to vow
ginaar (g.)	chicken
Giné	Guinea
Giné Bissaau	Portuguese Guinea
ginnaaw (g.)	back, behind
ginnáaw-ëllëg	the day after tomorrow
gis	to see
gisaat	to see again
gisaane	to tell the future
gisé	to consult together
gis-gis (b.)	vision, an understanding
goj (b.)	a rope for the well
golo (g.)	monkey
gom (g.)	starch
gongo (g.)	local powder mix used for fragrance
gont	to go to work in the afternoon
góóm	cut
góór (g.)	man, male
góór-góórlu	to try hard
gopp (g.)	spade, long-handled, yield
gor	to cut down (a tree)
gor (s.)	noble, an honorable man
gore	to be honest
goro (g.)	in laws, by extension all of spouse's relatives
gub, góób	to cut (collect) grass, plants, to feed the animals

gudd	to be long
guddi (g.)	night
guddéé(st.)	to be late (in the evening)
gumbë, gumba	to be blind
gumba (g.)	blind
gune, gone (g.)	urchin, brat, youngster
gungé	to accompany
gunóór (g.)	insect
gurmet (b.)	1. Christian 2. bracelet
guró (g.), guru (g.)	cola nut
guwernamaa (b.)	government
guy (g.)	baobab tree
guyaab (b.)	guava
guyy	to be very (cold)
guujal	to hold water in one's mouth
guus	to be humid
guux	to take a swallow

- I -

-i, -u	of
ibliis	devil
ii	an expression of surprise
ijji	to read syllable by syllable
ileer, illeer	a hoe
inchallah!	if it pleases God! (Arabic Expression)
indaale	to bring, to bring when coming
indde, yindé (b.)	steamer (steaming pan)
indi	to bring, to give (me is understood)
indidyi	to go fetch
iniwersite (b.)	university
isin (b.)	factory
it, itam, tamit	also, equally

- J -

ja	the (remote)
ja (b.)	market
ja	to set one's eyes on, to look at straight on
jaadu	to be logical, to conform to the law
jaal, jaale	to present one's condolences, sympathy
jaal (w.)	a space in the mouth caused by a missing tooth
jaam (b.)	1. slave 2. prisoner of war
jaambur (b.)	someone, individual, free person
jaamu	to help organize a ceremony with the hopes of receiving money as a reward
jaan (j.)	snake, serpent
jaar	to pass, to go along, to follow along
jaar (j.)	palm rat
jaaru	to warm oneself near a fire
(ne) jaas	to arrive suddenly
jaasi (j.)	hatchet
jaasir (st.)	to be sterile
jaat (g.)	casket
jaawale	to confuse
jaaxal	to surprise
jaaxaan	to be on one's back
jaaxle	to be in an embarrasing situation
jaay	to sell
jaaykat (b.)	seller, vendor, dealer, businessman, merchant
jabar (j.)	wife
jabar (b.)	witchdoctor
jaboot (st.)	to have a large family
jaboot (j.)	mother who has a lot of children
jàdd	1. to turn (corner) 2. to make a quick stop while on the way someplace
(ne) jadd	to be stiff
jafal	to light (to set on fire)

jafandu	to hold on to
jafe (st.)	to be hard, to be expensive
jag	to be well done
jagadi	to be unhealthy (not to feel well)
jagal	to repair
janoo, jàkkaarloo	opposite, to face one another
jàkka (j.)	mosque
jal	to put in piles
jal (b.)	pile
jàll	to cross
jaloore (j.)	achievement
jam	1. to pierce 2. to win
jamaale	rivals (romantic-used to describe men)
jamaale (b.)	rivals
jamano (j.)	time, period (these days)
jamb	to mix (a liquid)
jàmb (j.)	sugar cane
jàmbaar (j.)	champion, brave man, courageous
jàmbat	to protest, to complain
jàmb-jóób (p.)	peacock
jàmbu	to betray, to desert
jam-jam (b.)	cut, wound
jàmm (j.)	peace
jamu	to tatoo lips or gums
janaase (y.)	cemetary
janax, jinax (j.)	mouse
jàngu (b.)	Koranic school
jàng	to study, to read, to learn
jàngi	to go to school
jàngal, jàngale	to teach
jàngalekat (b.)	teacher
jàngalesi	to come to teach
jàngoro (j.)	illness
jàng ñaw	to learn to sew
jànni	to snub, to chide
jànq	to leave in broad day light

janq (b.)	a virgin, a young unmarried woman
jant (b.)	the sun
jàpp	1. to hold, to catch 2. to fit, to suit 3. to be busy 4. to do one's ablution, washing, purification
jàppante	1. to mutually agree, to be united 2. to argue
jàpp-ndab	to hold the bowl
jàppoo	1. to unite, to join 2. to unite as a group to do something (Jappooleen saaku ceeb bi.= Carry the rice together.)
jàq	to be anxious, to be uneasy
jar, jar (st.)	to cost, to sell for, to be worth, to sell well
jara (j.)	bracelet made from beads
jaraaf (j.)	the king of the ancient kingdom of Cayor and Jolof's representative
jaraw lakk	said after eating to express thanksgiving
jarbaat (b.)	nephew, niece
jargoñ (g.)	spider
jariñ (st.)	to be useful, to be of service
jaaro (b.)	ring
jaaro nopp (b.)	earring
jasig (j.)	crocodile
jat	to tell esoteric formuli in order to tame a ferocious animal
jataay (b.)	reunion, assembly
jaxase	to mix together, to jumble up, to confound
jaxasoo	1. to be inextricable, to be tangled 2. to be very tight with someone, to know them very well and be close, to be intimate
jaxato (j.)	a bitter vegetable
jaxaay (j.)	eagle
jaxatu (j.), xaluñe (b.)	local vegetable, green tomato shaped, bitter taste
jë, ja (b.)	market
jë (b.), je (b.)	forehead
jéég	already
jeeg (b.)	young woman

jeeg	to be unable to make a sacrifice at Tabaski
jeego (b.)	step, pace, footprint
jéém	to try, to make an effort
jeex (st.)	to be finished, to be exhausted
jééx	to investigate by digging in the soil
jébbël	to put a young wife at her husbands disposition
jébbëlu	to put oneself under the spiritual protection of someone
jëf (j.)	act, deed
jëfandiku	to serve oneself, to help oneself, to make use of
jege	to be close
jegesi	to approach
jéggi	1. to leap over, to stride 2. jeggi yoon = to break the law
jëkk (st.)	to be first
jekk	to be elegant, to be attractive
jëkk	to procede, to go before (bu-jëkk = formerly, once upon a time)
jëkkanté	to enter into competition
jekkali	to finish, to terminate
jëkkër (j.)	husband
jekki	to relax
jekku	to be in a better position to accomplish something
jéqi	to stir
jël	1. to try 2. to take
jell	1. to hedge, to pass under a wall 2. to squint
jéll (b.)	a fall, tumble
jem, dem	to go toward, to head for, to be in the process of going
jëmm (j.)	fine prescence, commanding appearance
jëmbët	to transplant, to plant
jën (w.)	1. fish 2. stake, pile, post
jënd	to buy, to purchase

jéng	to tie an animals two legs to prevent it from running away
(ne) jëppét	to become inflamed quickly
jéppi	to despise, to scorn
jërëjëf	thanks, thank you
jéri	to air hot food (usually liquid) in order to cool it off
jérr	to be very (hot)
jeu	to slander, to discredit
ji	to plant, to show
ji	the (proximate)
jib	to ring, to make a sound, to resound, to echo
jiba (j.)	pocket
jig	to benefit, to be lucky
jigéén (j.)	woman
jigéén-u-biir (j.)	pregnant woman
jii	this, this very one right here
jiiñ	to accuse someone of something
jiit (j.)	scorpion
jiital	to put in front, to choose as a leader
jiité	to direct, to take charge, to govern, to head
jiitu	to proceed, to arise, to go before
jiitlé	step- - yaay-u jiitlé = stepmother - baay-u jiitlé = stepfater - doom-u jiitlé - stepchild
jinax, janax (j.)	mouse
jinné (j.)	a supernatural being, spirit
jiwu (j.)	seed, semen
jiwaalo	Joal
(ne) jodd	to be absolutely upright
jóg	to get up, to stand up
jógé	to come from
joggi	to stamp, to move one's feet about
joolaa (b.)	Jola, Diola
jolof	Dyolof, region of Senegal
jolof-jolof (b.)	Dyolof, native of
jolu	to drink in one gulp

jom (j.)	self esteem, self honor
jomlu	1. to be allergic 2. to be ashamed of
jommi (st.)	to be bewitched, to be under a spell
jooy	to cry
jot	to get, to receive
jot (b.)	time, occasion, opportunity
jot në	it is (in reference to time)
jottëli	to hand to someone, to pass to someone
jox	to give
jubël	to continue
jublu	to head for, to face
juddu, juddóó	to be born, (foo juddo? = where were you born?)
julli	to pray
julli (g.)	prayer
jullit (b.)	a Muslim
jumaa (j.)	mosque
juŋjuŋ (b.)	large tom-tom
junni	one thousand or in money five thousand francs (CFA)
jur (g.)	cattle
jur	to deliver, to give birth
juróóm	five
juróóm benn-i dërëm	thirty francs (CFA)
juróóm-i dërëm	twenty-five francs (CFA)
juróóm ñaar-i dërëm	thirty-five francs (CFA)
juróóm ñent fukk	four hundred fifty francs (CFA)
juróóm ñett fukk	four hundred francs (CFA)
juum (st.)	to make an error, to make a mistake

- K -

k-	class determiner
kaaba (g.)	sacred temple of Mecca
kaaf (g.)	cage
kaala (g.)	turbin
kaamil (g.)	the Koran
kaamir (st.)	to be complete
kaaŋ (m.)	1. skull, cranium 2. learned person, expert
kaani (b.)(g.)	hot pepper
kaani salaat (g.)	green pepper (bell pepper)
kaar !	interjection, often used to lessen the injurious effects which come from a flattering appreciation of something - (a superstition)
kaar rapit (b.)	public transportation (blue vans)
kaarité (g.)	local butter
kaas (b.), taas (b.)	cup, glass
kaasamaas	Casamance, region situated in the extreme south of Senegal
kaay	come here (singular)
kaayleen	come here (plural)
kabbar	to begin a muslim prayer
kabine (b.)	toilet, cabinet
kàcc (m.)	bitter/sour curdled milk
kàcc	to lie shamelessly
kàcciri	to whip, to lash, to beat
kàcciri (g.)	whip, whipcord
kadd (ne)	to be stiff, to be rigid
kàdd (g.)	a tree, the fruit of which is fed to cattle (Acacia)
kàddir (g.)	cooking pot
kàddu (g.)	speech, sentence, saying
kaf	to joke
kaf (g.)	joke
kafe (b.)	coffee

kàggu (g.)	library, enclosed bookcase
kajoor (g.)	Cayor, a province in Senegal
kal-kali	to be loose, to shake
kalaame	to file a complaint
kalaas (b.)	class
kalkil (b.)	arithmetic
kallentaan	-tuuti kallentaan = a little tiny bit
kalpe (b.)	wallet, pocketbook
kamaate (j.)	tomato, tomato paste
kamaj (ne)	to put out, to extinguish, to switch off
kàmb (g.)	ditch, hollow, hole in the ground
kàmp (g.)	round loaf of bread
kamisol (b.)	robe, women's jacket
kan?	who?
kan (m.)	hole
kañ?	when, since when?
kaña (g.)	rat
kañaan (g.)	jealousy
kanam (c.)(g.)	face, front -ci kanam = 1. in a while, later 2. before, in front of -ci kanam tuuti = in a little while
kandaama	to climb a tree with the support of a strap around one's hips
kangam (b.)	Royal dignitary
kanjë (g.), kanja (g.)	okra
kaŋkuraŋ (j.)	Mandinka dance
kaŋkuraŋ (b.)	Mandinka dancer
kànnaar (b.)	padlock
kareem galaas	ice cream
kareyõ (b.)	pencil
karmat	during ramadan, to miss eating the meal served at sunrise
karne (b.)	notebook
karoot (j.)	carrot
kart (y.)	playing cards
karwaat (b.)	tie
kasag	to sing for the circumcized
kasag (y.)	song for the circumcized

kasamaas	Casamance
kaso (b.)	prison
kastiloor (o.)	pan
-kat	1. er (agent suffix) 2. exclamation marker
katólik (b.)	Catholic, Christian, protestant
kattan (g.)	power, might (kem-kattan = it's the least one can do
kaw, kow (g.)	up, north, top, on top of
kaw-kaw (b.)	peasant
kawar (g., karaw (g.)	hair
kawas (y.)	sox
kawdiir (g.)(b.)	iron pot
kay	emphasis marker
kayit (w.)	a piece of paper, a bill
kayitlóó	to make fun of
kayoor	Cayor, region of Senegal
këcc	to be very (solid, ahar)
këccu (g.)	distaff, bed post
këdd	to strike someone when they are down (verticle)
kees	Thies
kees (g.)	chest, box, money box, safe
këf (k.)	thing
këfin	thing-a-ma-jig
kekk (l.)	hard earth, hard dirt
kel (g.)	a tree which has very hard wood
këll	to be very (full, satisfied) (Suur na kell. = I'm very full.)
këll (b.)	a container made from wood in the form of a calabash
këmëx	to punch someone with a fist
këmëx (b.)	fist
kemb (g.)	hulled and sorted peanut seedlings
kénkéliba, kenkiliba (b.)(g.)	a locally grown tea
kenn	anyone, someone
keneen	someone else
këŋŋ	to be very (hard) (sa yeew bi dëgër na këŋŋ. = Your knot is very hard.)

keŋŋ (ne)	to ring, to sound, (ne keŋŋ)
kepp	to pin, to hold, to grip
képp	anyone
kepp	alone, just right
këpp	to turn over
keppaar (g.)	shadow or shade caused by a house
keppu (g.)	clothespin
këppu (st.)	to be turned over
kër (g.)	house
ker (g.)	shade
kere (b.)	chalk
kereem	ice cream
këriñ (g.)	charcoal
keroog	the other day, recently
kersa (g.)	modesty, decency, discretion, self control deference, regard, respect
kes!	used to drive away poultry
kew (g.)	white clay
keww (ne)	to be all ears and all eyes
kéwël (g.)(b.)	antelope, female
ki	the (proximate), the one who
kii	this (person) very one
kilifa, kilifë (g.)	head of household, head of family, a dignitary
kiliyaan (b.)	faithful client
kiló (b.)	kilogram
kilomet (b.)	kilometer
kinaara (g.)	duck
kiri-gééj	seagull
ko	her, him, it
koddiwaar	Ivory Coast
kof-kofi	to tremble from the cold
koka-kola	coca-cola
kol (g.)	shawl
kolooj	to delude oneself, to kid oneself
kolobaan	Coloban, quarter of Dakar

kolu	to put on a shawl
koll (b.)	stomach
kom	such as, like
kom-ka	because, as
kom-kom	economy
koom-koom	economy
komaase, kumaase	to begin
komiseer (b.)	superintendent of police
kompañi (b.)	company, business
kon	so, then, well then
koñ (b.)	street, intersection, corner (boppu-kon = intersection)
kon-boog	therefore
konaakiri	Conakry
koŋŋ	to be very (dry): (gerte ga wow na koŋŋ. = the peanuts are very dry.)
kontaan	to be happy
kontar	to disagree
konte	to count
kontine	to continue
koog (b.)	calabash spoon
kooku	that one (person)
-koon	would be (verb suffix - conditional marker)
koor (g.)	fasting period, the holy month of Ramadan, to fast in the daytime
koor dë la pe	Peace Corps
kóllëré (g.)	alliance, marriage, union
kooraa	21 string musical instrument (harplike sound)
kooy (b.)	penis
kopp (b.)	porcelain cup
koppe (b.)	cooperative
kooperatif (b.)	cooperative
kor (g.)	treason, foul play
kor !	interjection used to call a horse or donkey
kori (g.) Korite (g.)	a holiday celebrated at the end of fasting period
kort	to cast a spell
kort (g.)	a spell
kortaas (b.)	blouse, bodice
kostim (b.)	suit

kotom	to dry up, to harden, to shrivel up
kott	to tighten with one or two legs
kott	alone
kow, kaw (g.)	north, up, top, on top of
kow-kow (b.)	peasant
kowe	to be high, to be elevated
ku?	who?
ku nekk	everyone
kubéér (g.)	cover
kuddu (g.)	spoon
kuddu luus (b.)	soup spoon
kuf!	interjection
kujjé	rival
kukk	to be very (black)
kulëër	color
kuli (j.)	syphillis
kullarbi	
kumpa (j.)	mystery, secret
kumpa (g.)	unhealthy curiosity: ken kumpa = to be curious
kupp	
kuppe (b.)	ball
kuppa-kala (b.)	a type of crab
ku nekk	each, everyone
kuur (g.)	pestle

- L -

la	you (object pronoun complement focus predicator)
laa	1st person singular complement object predicator
laabu	to wipe oneself after using the toilet
laafa (b.), mbaxane (m.)	hat
laaj	to ask
laaj (g.)	garlic
laaj-te (b.)	question
laal	to touch
laalo (j.)	the sap of the baobab tree
laax (b.)	porridge like dish made from millet
laaylaa!	God is great (Arabic Expression)
lab	to drown
làbbe	priest
lajj	to win at marbles
lafañ, lagaj, lagañ	a handicapped person
lakk	to burn, to bake, to be burned
làkk	to talk, to speak a foreign language
làkk-kat (b.)	foreigner
lal	to make the bed
lal (b.)	bed
lale	that one
lal (b.)	bed
lale	that one
lam (b.)	bracelet
lamaan (j.)	land owner
lamasaas (b.)	provincial chief
làmb	to feel, to finger
làmb (j.)	wrestling match
làmmiñ	tongue
làmp (b.)	light, lantern
lan?	what?
lan ngë = loo?	what? (you)
laspeer (b.)	slingshot
lawbe (b.)	woodworker, carver
laxas	to wrap

layu (g.)	winnowing basket
lë	1. 3rd person singular complement & object predicator 2. to be
leb	to borrow
lébu	Lebu
léeb	to tell a story
léeb (w.)	story
léégi (b.)	now, soon, a minute ago
leegoos (b.)	printed fabrics
lééléé	from time to time
leen (g.)	wool
leer	to be bright, to be clear
leetar (b.)	letter
lëf (k.)	thing, vagina (vulgar term)
lẽg (b.)	hare
léjum, lujum (j.)	vegetable
leket (g.)	calabash
lekk	to eat
lekk (g.)	food
lekkal	eat! (imperatif)
lekkol, lekool (b.)	school
lempo (b.)	tax
lëndëm (st.)	to be dark
lenn	something
lëñu	1st & 3rd person plural complement & object predicator
lépp	everything
leru	to walk along side of, to walk on the edge of
létt	to braid
léttu	to braid one's hair
lewat	to be bland
lex (b.)(y.)	cheek
liggééy	to work
liggééy (b.)	profession, work
ligééykat (b.)	worker
liggééyukaay (b.)	workshop, shop
lii	this very one

liibër (b.)	half kilo, 500 grams
liir (b.)	baby, infant
liminaat (b.)	lemon flavored drink, soda
limyeer (b.)	light
lingeer (b.)	princess
lislaam (j.)	Islam
liw (st.)	to be cold, to feel cold
loo = lan ngë?	what (you)?
lool	very
loolu	that, that thing, that one
lopitaal (b.)	hospital
lox	to shiver
loxo (b.)(y.)	hand, arm (when used while discussing money it means the price)
lu	that which
lu?	what
lu, muumë	dumb, mute
lujum (j.), léjum (b.)	vegetables
lu-nekk	everything
lunet (b.)	eyeglasses
lutax?	why?

- M -

maa-	1st person singular subject dependent pronoun
maafe (m.)	Senegalese dish made from peanut butter sauce and meat/chicken served over white rice
Maalekum-Salaam!	Greetings! (Arabic Expression)
Maali	Mali
maam (j.)	grandparents or blood relatives of grandparents generation
maamaat (j.)	great grandparents or blood relatives of great grandparents generation
maas (b.)	sleeve
maas, mars	March
maase	to have the same age
maa-ngi, mangi, mangë	1st person singular subject independent pronoun
macc	to suck
mag (st.)	to be large, to be old, to be big
mag (j.)	older sibling, cousin or person
màgg	to grow old, to grow up
màggat (st.)	to be older
màggat (b.)	older person
Makka	Mecca
man	1st person singular independent subject
mandeŋ (b.)	Mandinka
mandërin (b.)	mandarin orange
mandërin (g.)	mandarin orange tree
màndi (st.)	to be drunk
ma-ne	I say, I said
maneebar (b.)	worker
màngi	I am
màngi fi	I am here
màngi fi rekk	I'm fine! (I am here only!)
màngo (b.)	mango
màngo (b.)	mango plant
mar (st.)	to be thirsty
mar	to lick

mariñeer (b.)	a jumper, blouse
marse (b.)	market
marto (b.)	hammer
masin (b.)	machine
massa!	sorry! (said to someone who is hurting, both physically and emotionally)
masõn (b.)	bricklayer
mat (st.)	to be sufficient, to be enough, to be complete
matt (m.)	firewood
màtt	to bite
matu	to be in labor (during child birth)
max	termites
may	to give (as a gift), to let, to allow
maye	1. to give away, money gift to the parents of new born, a gift to a griot during a ceremony 2. to tell jokes or stories
mayonees (b.)	mayonnaise
mbaa	at the beginning of a question this is used to have the meaning of "I hope" "Isn't that the case...."
mbaal (m.)	net
mbaam (m.)	pork, pig, donkey
mbaam sëf	donkey
mbaam xuux	pig
mbagg (m.)	shoulder
mbalit (m.)	garbage can, wastebasket
mbàttu (b.)(m.)	wooden spoon
mbaxane (m.), laaf (b.)	hat
mbay (m.)	cultivation, harvest
mbey (m.)	harvest, cultivation
mbedd (m.)	street
mbekk	crash
mbër (m.)	champion, wrestler
mbëtt (m.)(b.)	lizard, large sort
mbiib (b.)	whistle
mbind (b.)(m.)	writing
mbindaan (b.)(m.)	maid
mbir (m.)	business, matter
mbirum koom-koom	economics

mbiskit	crackers, biscuits
mbokk (m.)(g.)	relative, family, people
mbooloo (m.)	audience, by standers
mbobtaay (g.)	organization, association, society
mboq (m.)	corn, yellow
mbote (m.)	lamb
mbott (m.)	frog
mbubb (m.), xaftaan (b.)	a large robe
mburu (m.)	bread
mbuum (m.)	leaves, edible leaves
méccé (m.)	occupation, business trade, profession
mee	May
meeb (b.)	bait
meer (b.)	mayor
meetar (b.)	metar
meew (m.)	milk
mel (st.)	to be like, to look like, to be similar
melo	to color
melokaan (w.)	signs, signals, indications, color
mën (st.)	to be able to, to be capable of
mer (st.)	to be angry, to be irritable
mësiir	measurements
metti (st.)	to hurt
mettit (b.)	pain
mi	the (proximate)
midi	noon
mii	this very one
miin	to be accustomed to, to be used to
miir	to be dizzy
miir (b.)	dizziness
minise (b.)	carpenter, joiner
ministër (b.)	minister
miswi (b.)	lamb roast
mobilet (b.)	motor bike
mokk (st.)	to be ground
montar (b.)	watch

moo jot	it is (for time)
moo tax	that's why
mool, nappkat (b.)	professional fisherman
moom	3rd person singular independent subject pronoun
moom (st.)	to possess
mooñ	general preparation of couscous
mootax	because, that's why
moroom (m.)	person having the same age
mos	to taste, to take a taste
mótó (b.)	motorcycle
moy (st.)	to be bent, to miss
moyaal (m.)	tax broker
moytu	to avoid
mu	3rd person singular subject dependent pronoun
mucc	1. to give birth 2. to survive
mujj (st.)	to end up, to be last
mukk	never
mun (st.)	to be able to
muñ	to be patient
munga, mungë, mungi	3rd person singular subject independent pronoun
mungi	we are
mus (st.)	once, to do at least once
musé	Mr.
musóór (g.)	headress
musu (st.)	never
muswaar (b.)	handkerchief
muumë, lu	dumb, mute
muuru	to mourn
muus (m.)	cat
muy	equals, totals

- N -

na	(predicator)
nan,naka?	how? what?
na ci jàmm bare!	may you eat in great peace!
naaf	to pile (in large piles)
naag (b.)	enclosure
naaj (st.)	to be sunny
naaj (w.)	sun
naajo (j.)	squash
naaje (st.)	to be late (in the day)
naam!	in response to being called, has the meaning of yes! what!
naan	to drink
ñaan	to ask
naan attaya	to drink tea
naan-i attaya	to go drink tea
ñaanal	to ask for someone
naanu (b.)	pipe
naar (b.)	Mauritanian, Arabic decent
naaru-Bëyruut (b.)	Syrian
naaru-Faas	Moroccan
naaru-Gannaar	Mauritania
ñaar	two
ñaar-fukk	one hundred
ñaar-fukk-i dërëm	one hundred francs (CFA)
ñaar-i cin	rice and a sauce (literally: two pots)
ñaar-i dërëm, ñaddërëm	ten francs (CFA)
ñaar(i) fiftin	two francs (CFA)
ñaareel	1. second 2. second wife
ñaata, ñaatë?	how much?
ñaaw (st.)	to be ugly
naaw	to fly
nàcc	to bleed

ñaddërëm, ñaar(-i) dërëm	ten francs (CFA)
nag	and
nag (w.)	cow
nag (w.)	beef
naka? nan?	how? what?
naka ngë = noo	what/how are you....
naka ngë def?	how are you doing?
ñàkk	to be missing, lacking, to have a shortage
ñakk	to vaccinate
nàkk (w.)	special cakes made for charity
nal	to squeeze the liquid from
nale	that way; over yonder
ñam (w.)	food, taste
ñàmbi, pullóóx (b.)	manioc
nàmp	to nurse
ñandu	to blow one's nose
nanga def? nangë def?	how're doing? (short form of naka nge def?)
naŋgam (j.)	such and such
napp, gét	to fish
ŋàppati	chicken pox
nappkat, mool (b.)	fisherman
ñaq	to sweat, to perspire
naqadi	to be unpleasant
nar	1. to lie 2. to intend
ŋas (st.)	to have measles
ŋas (g.)	measles
nas	to thread
natt	to measure, to try
ñaw	to sew
ñaw (m.)	sewing
ñawkat (b.)	tailor
nawet (g.)	rainy season
ñax (m.)	straw, herbs, grass
ñax	to fool, to tease, to kid
naxante	to fool, to play
ñay, ñey (w.)	elephant

ndaa (l.)	water pot
ndab (m.)(l.)	dish, utensil
ndaje	to meet, to have a reunion
ndaje (m.)	meeting, reunion
ndakaaru	Dakar
ndank	slow
ndank-ndank!	slowly!
ndab (l), bool (b.)	eating bowl
ndar	St. Louis
ndaw (st.)	to be small
ndaw (l.)	adolescence
ndawal, rënd (l.)	fish, meat and vegetables when placed on top of rice in the eating bowl
ndawrabin (b.)	name of a dance
ndaw (s.)	madam, woman
ndawtal	a gift to money to a relative or friends
ndax	so that in order to
ndegg (g.)	drum
ndékki (l.)	breakfast, to have breakfast
ndënd (m.)	tom-tom
ndëpp (l.)	exorcism dance
ndésit (l.)(m.)	left over
ndés, ndës (m.) basaŋ (g.)	mat (usually made of straw)
ndéy (j.) yaay (j.)	mother
ndéyjoor	right hand
ndigg (l.)	hip, lower back
ndimmal, dimbëli, dimmëli	to help, to assist
ndimó (l.)	material, fabrics
ndongo (l.)	student
ndox (m.)	water
ndugg (l.)	provisions
-në	aspect marker completion
ne, nee	to say (as follows)
në rees ag jàmm!	digest in peace!
neb	to rot
ŋëb	to grab a handful
nëbb	to hide
ñebbe (j.)	blackeyed peas
néég (b.)	room, building, house, structure

néégu-ñax (b.)	hut
ñeeño	a cast of Wolof society
nééw (st.)	to be little (in quantity), to be small
neex (st.)	to be agreeable, to be good, to be pleasant
ñeex (m.)	a sauce served with main dish to be added while eating
neexal (b.)	reward
neexal	to reward (someone)
nég	to wait
nekk (st.)	to be located
nelaw	to sleep
nële	there, that
nemmeeku	to recognize
nen (b.)	egg
ñent-i fiftin	four francs (CFA)
ñenteel	1. 4th 2. 4th wife
-nëñu	aspect marker completion, 1st & 3rd person plural
netetu (j.)	local vegetable, locust bean seeds
ñett	three
ñett-i dërëm	fifteen francs (CFA)
ñett-i fiftin	three francs (CFA)
nettali	to tell, to relate, to narrate (a joke)
ñetteel	1. 3rd 2. 3rd wife
ñëw, ñow	to come
newwi	swollen
nẽq (w.)(b.)	lower part of abdomen
ngë	2nd person singular complement & object predicator
ngeen	2nd person plural complement & object predicator
ngelaw	to be windy
ngelaw (m.)	wind
ngénté (l.)	baptism
ngi, ngë	to be
ngir	for, in order to, because of
ngoon (g.)	afternoon, evening
ŋoos-ŋoos (b.)(w.)	long-handled, narrow bladed hoe

ngor	nobility
ngot (b.)(g.)	special sort of fish
nguri (l.)	wasp
nguur (g.)	kingdom
ni	that, how
ñibbi	to go home
nii	this way, thus, so
niir (g.)	cloud
niit	to illuminate
nijaay (j.)	uncle - mother's brother, maternal uncle; also used to refer to one's husband
niloŋ (b.)	nylon
nimsaat	Nimzat, quarter of Dakar
niróó, nuróó	to look alike, to resemble
nit (k.)(n.)	person
njaam	slavery
njaaréém	Diourbel
njaatigé (b.)	counterpart, collegue, superior
njaboot (g.)	family, household
njam (l.)	tatoued lips
njambuttaan, xuréét	whopping cough
njàng (m.)	study
njàng (m.)	apprentiship
njar	curdled milk with water added
njariñ (l.)	usefulness, utility, serviceability
njël	dawn, early in the morning
njiit (m.)	guide, chief
njolloor	around lunch time
njong (l.)	circumcision
njonkan, sukk	to squat, so stoop
njool (st.)	to be tall
nob (st.)	to like, to love
nongu	1. to accept 2. to take away
noo = naka ngë	what/how are you.....
ñoom	3rd person plural independent subject pronoun

noonu	that way (manner)
noor (g.)	dry season
nooy (st.)	to be soft
nopp (b.)	ear
noppal	to make things easy
noppalu, noppëliku	to rest
noppëliku, noppalu	to rest
noppi (st.)	to be finished, to stop, to be quiet, to be ready
ñor (st.)	to be cooked (for food), to be mature (for fruit and people)
ŋott (st.)	to be stingy
noyyi	to breath
ñu	1st & 3rd persons plural subject dependent pronouns
ñulug	to add water to that which is cooking in a pot
ñun	1st person plural independent subject pronoun
ñunga fa!	they're fine!
ñungë, ñungi, ñunga	1st & 3rd persons plural subject independent pronoun
nuroó, niroó	to look alike, to resemble
ñuul (st.)	to be black
nuyoó	greetings
nuyu	to greet someone
nuyusi	to come greet someone
nuyu ji nit ñi	to go say hello to people

- O -

óbbëli	to yawn
oktoobar	October
olof, wolof	Wolof
-oo!	(distant vocative)
óóm, wóóm (w.)	knee
-oon, woon	(remote, past marker)
-oons (b.)	fish hook
opp (st.)	to be sick
opp (b.)	illness
oto, woto (b.)	car
otoraay (b.)	train

- P -

paaka (b.)	knife
paas (b.)	fare
paase	to iron (laundry), to go/pass by
paj (m.)	cure
paket (b.)	package
pakk	part, region
palaas (b.)	room, seats
palaat (b.)	plate
palanteer (b.)	window
palto (b.)	coat, jacket
parasol (b.)	umbrella
pare (st.)	to be ready, to be finished
Pari	Paris
pase në	after, past
pastel (b.)	fish stuffed in a pastry shell
pappë, pappa (j.)	address to an older man, father, dad
persi (b.)	parsley
pataas (b.)	sweet potato
patrõ (b.)	boss
pecc (m.)	danc
peel (b.)	shovel
peesee	to weigh
peey (b.)	capital, chief, main
peŋku (m.)	east
pel (b.)	Fulani
pénc (m.)	meeting place in the village
peñe	to comb one's hair
pepp, fepp (w.)	grain
peresioŋ (b.)	snaps
petax (m.)	pigeon
pil (b.)	hen
picc (m.)	1. bird 2. pimple
piis	to wink
piis (b.)	cloth, material

piliweer (b.)	sweater
ping (b.)	pin
pitax (b.)	pigeon
po (m.)	a game
pólëtig (b.)	politics
pólis (b.)	police
pom (b.)	1. bridge 2. apple
pombiteer (b.)	potato
pont (y.)	nail
poobar (b.)	pepper
pooj (b.)	leg, drumstick
pooro (b.)	leek
poos (b.)	pocket
post (b.)	post office
pot (b.)	drinking cup, can, tin can
pullóóx (b.), ñambi (j.)	manioc
pur	for
purtugees (b.)	Portuguese creol
pusó (b.)	needle
put (w.)(b.)	throat
puuj-paaj	Senegalese rice dish
puus	to push
pwaar (b.)	pear
pwaar (g.)	pear tree

- R -

rab (w.)	1. spirit 2. wild animal
ràbb	to weave
ràbb (b.)	weaving
ràbbkat (b.)	weaver
rafet (st.)	to be pretty
ragal (st.)	to be afraid
rajo (b.)	radio
rakk (j.)	younger sibling or parallel cousin
rato (b.)	rake
raxas	to wash
raxasu	to wash oneself
rëbb	to hunt
rëcc	to escape
ree	to laugh
reeloo	to make laugh
reelu (st.)	to be funny
reen (b.)	roots
reer	to eat dinner, to have dinner
reer (b.)	dinner
réér (st.)	to be lost
rees (st.)	to be digested (në rees ag jàmm! = hope you digest it well! -- response is jaraw lakk!)
reew	to be rude
réew (m.)	country
rekk	only, just
ren (j.)	this year
rënd (b.), ndawal (l.)	fish/meat and vegetables placed on rice in eating bowl
reseŋ (b.)	grape
rey, ray	to kill
rëy (st.)	to be large, to be fat
ridó (b.)	curtain
riiti (y.)	traditional violin
rob (b.)	funeral procession
robb (b.)	dress

róbiné (b.)	water faucet
romb	to walk, to go by, to walk nearby
roof	to stuff, to insert
roof (b.)	stuffing
root	to fetch water
roy	to imitate
ruuj	to clear, to turn the soil
ruuñ (b.)	meat dish served the evening of a baptism
ruus (st.)	to flake

- S -

sa, së	your
saa	a brief lapse of time, a moment
saayu nekk	everytime
saa waay (j.)	good buddy
saabu (b.)	soap
saaf	to roast
saafara (s.)	purified (in a religious sense) water, holy water
saag (b.)	purse, sack, bag
saaga	to insult
saaga (w.)	insult
saaku (b.)	purse, bag
saalum	Saloum, region of Senegal
saan	parisite, worm
sabar (g.)	1. drum, tom-tom 2. dance
sàcc	to steal
saf (st.)	to be spicy, to be tasty
safara (s.)	fire
sàggan (st.)	to be negligent
sago (s.)	cool
sàkk	1. to take, to pick out, to choose 2. to create
sàkket (b.)	enclosure (in wood)
salaam-maaleekum!	greetings! (Arabic Expression)
salaat (s.)	lettuce
salte (st.)	to be dirty
salte (b.)	dirt
sama, suma	my
samdi (j.)	Saturday
sàmm	to herd
sàmm (b.)	shepherd
sàmmkat (b.)	shepherd
samp	to fix in the ground, to fasten
sañ (st.)	to dare
sanaana (b.)	pineapple

sanaana (g.)	pineapple plant
sanc	to build, to start
Sandaga	Sandaga, a market in Dakar
sandarmëri	special police force in Senegal
sang	to bathe
sàngam (s.)	such and such
sàngara (s.)	alcohol
sangoo	to bathe with
sangu	to bathe oneself
sànni	to toss, to throw away
sànq	a while ago, a few minutes ago
sanqal, sunguf, sanquf (s.)	millet flour
sanquf, sanqal, sanguf (s.)	millet flour
sant	to give thnks, to praise
sant (w.)	family name
sant yalla	praise God's name, in God's name
santiyoŋ (b.)	sample
sàq (m.)	a loft
sàqami	to chew
sarax	to sacrifice, to give to charity
sarax (s.)	charity
sarax sa agg-në!	I've already given to charity!
sareet (b.)	cart, wagon
satalë (b.)	kettle to carry & boild water in
sawar	to be active
sax	1. even, same 2. to grow
saxaar (s.)	1. smoke 2. train
saxal	to plant, to help to grow
say (s.)	allergy
së, sa	your
sëb (w.)	bean
sedd (st.)	to be cold
sedd (b.)	cold
sedd guyy	ice cold
seddëlé	to divide prepared food into serving bowls
seef (b.)	chief

seef de wilaas (b.)	village chief
sēēn	to see, to catch sight of
seen	your (plural)
seere	to be constipated
Sééréér (b.)	Serer
seet	to look for, to search for, to see
seetaan	to watch
seeti	to visit
seetsi	to come to visit
seetu (g.)(b.)	mirror
seetlu	to examine
sēēx	twins, triples (all multiple births)
sëf	to charge, to load
segg	to sift
segg (b.)	tiger
sëgg	to bow
seko (b.)	silo
sémmiñ (b.)(w.)	ax
senegaal (j.)	Senegal
sëŋg (s.)	palm wine
séntuur (b.)	belt
seppi	to remove cooked food from the cooking pot
sëqët	to cough
sër (b.)	sarong
sër-u denk	heavy cloth
Sēērēēr (b.)	Serere (an ethnic group of Senegal)
sëriis (b.)	cherry
sëriis (g.)	cherry tree
sëriñ (b.)	religious teacher, husband, spiritual leader
sës	to be up against, to be shut, to reach one's limit
set (st.)	to be clean
sët	grandchild or blood relative of grandchild's generation
sëtaat	great grandchild or blook realtive of great grandchild's generation
sew (st.)	to be thin, to be small
sēwët	to become dry, to stop raining

séxaw (s.)	local tea
sëq	to be hairy
sëy	to get married, to marry
sëy (b.)	wedding, marriage
sëyt (b.)	bride, groom
sëytaane (s.)	devil
sibir (j.)	the second day after
sibbiru (st.)	to have a fever, to have malaria
siggil ndigaale!	my condolences! my sympathy!
siin	Sine, region of Senegal
siin-siin	native of Sine
siiraas (b.)	shoeshine
siiru (s.)(b.)	wild cat
siis (b.)	chair
sikaab	Sicap, quarter of Dakar
sikkim (b.)	chin, beard
siletmaa (b.)	underclothes, underwear
simis (b.)	shirt
simis-u-allaaji (b.)	robe with side pockets, male dress
simmi, summi	to take off, remove an article of clothing
sindax (b.)	small, white sand lizard
sinemaa (b.)	movies
siŋgom (b.)	chewing gum
sinwaa (b.)	oriental
sipp (b.)	skirt
sisó	scissors
so	to set (the sun)
sob (st.)	to be nosy, to be turbulent
sohle (s.)	onions
sofēër (b.)	driver
soj, xurfaan (st.)	to have a cold
sol	to dress, to wear, to put on
sold (b.)	pay, salary
soldaar (b.)	soldier
solo (s.)	importance
solu	to get dressed, to put on one's clothes
sonal	to cause suffering, to tire

sondeel (b.)	candle
sonn (st.)	to be tired
soob (st.)	to be pleasing (to God)
soof (st.)	to be uninteresting, to be dull, to be insipid
sooga	to have just, to just have done, to have recently done
sóór	to put rice in water to cook
soos (b.)	sauce
soow	to shout, to make noise
soow (m.)	curtled milk
sopp (st.)	to like
soq	to pound, to remove the hull of grain, rice or millet
sorans (b.)	orange
sore, sori (st.)	to be far (distance)
sotti	1. to pour, to run 2. to be finished
sottëli	to finish, to end
socc	to clean, to polish
soccu (b.)	chewing stick (Senegalese toothbrush)
soxna (s.)	woman, madam, wife
soxla, soxlë, soxlo (st.)	to have need of
soxlo (st.)	to have need of
soxlo (s.)	need, problem, business
su, bu	if, when
su (b.)	cabbage
su fekkee	if
suba, subë (s.)	morning, tomorrow
subë, suba (g.)(s.)	morning, tomorrow
subë teel	early morning
sukk, xjonkan	to squat, to stoop
sukkuraat (b.)	agony, death struggles
suma, sama	my
summi, simmi	to take off
sump (b.)	Senegalese fruit
suñu	our
sunguf, sanqal, sanquf (s.)	flour
sañu	our

supp (b.)	soup
suppome (b.)	cabbage
surgë (b.)	dependant, a young person who lives in a household but is not a blood relative. In exchange for room and board, the child helps with household chores.
sutura (s.)	decency, propriety, peace, quiet
suuf (s.)	1. sand, dirt, ground 2. under, bottom, down
suukër (s.)(b.)	sugar
suul	to bury
suul (b.)	burial
suur (st.)	to be full, to be satisfied/satiated with food
suux	to sink
suwaa (b.)	silk
suwẽ	June
suwetmaa (b.)	underclothes, underwear
suyyee	July

- T -

taab (b.)	abcess
taabul (b.)	table
taal	to turn on, to light
taal (b.)	fire
taal añ	to cook lunch
taal reer	to cook dinner
taal-i añ	to go cook lunch
taal-i reer	to go cook dinner
taalibe (b.)	disciple
taamu (st.)	to prefer
taat (w.)	base, bottom
taaw (b.)	first born child, the oldest child
taax (m.)	1. house of stone 2. a wall
tabax	to build, to construct
tabax (b.)	masonry construction
tàbbi	to fall (into a hole)
tàccu	to applaud
taf	to stick, to paste
tagg	to praise
tàggoo	to say goodbye
tàggu	to say goodbye to someone, to take leave of
tajoor (b.)	tailor
takk	to tie together, to bind together, to wear to marry (used only by a man to indicate he is marrying - a woman uses "sey" never "takk")
takk (g.)	wedding
tàkk	to catch fire, to take a light
tàkkusaan (j.)	around 4:30 - 5:00 p.m. - the end of the afternoon
taksi (b.)	taxi, cab
taalaale	to saute
talaata	Tuesday
tali (b.)	paved road
tàllal	1. to go straight 2. to spread
tam, tamit, itam, it	also, equally

tama (j.)	small drum, tom-tom
tamaate (j.)(b.)	tomato
tamaate luqati	tomato paste
tame	to sift
tàmbali	to start, to begin
tamit, tam, itam, it	also, equally
tan (w.)	vulture
taŋ (b.)	time
tandarma (b.)	date
tandarma (g.)	date tree
tane (st.)	to be better
tàng (st.)	to be hot (temperature)
tàngaay (b.)	heat
tàngal (b.)	candy
tànk (b.)	leg, foot
tànn	to pick, to choose
tànn ceeb	to clean to rice
tàntë (j.)	aunt, mother's sister
tanx	to draw water
tapaat (b.)	enclosure
tàppi (b.)	rug, linoleum
tar	piles
tarde (st.)	to be late
tas	1. to scatter, to strew 2. to be exhausted 3. to break up, to be destroyed
tasaaroo (st.)	to be completely scattered
tase	to meet
taseel	to meet with
tasiyoŋ (b.)	high blood pressure
tassat	to spread
taw	to rain
taw (b.)	rain
tawat (st.)	to be sick
tawte (st.)	to be rained on
tax (st.)	to cause
taxan	to fetch wood
taxan-i	to go fetch wood
taxaw	to stop, to stand

taq	to be stained with, to stick
tay	to steam (cook)
tayal (st.)	to be lazy
taybaas (b.)	blouse (African style)
tàyyi (st.)	to be tired
te	and, also, and then
të	to be intractable
tëb	to jump, to leap
tëdd	to sleep
tëdd (b.)	laying down
teel (st.)	to be early
tééméér	1. one hundred 2. five hundred francs (CFA)
tééméér-i dërëm	five hundred francs (CFA)
teen (b.)	well
tééñ (b.)	louse
teeñ (b.)	King of Baol
tééré (b.)	1. book 2. amulets
teg	to place, to put
tëgg	1. to fabricate, to forge 2. to play the drums
tëgg (b.)	blacksmith, jeweler, artisan
tëggkat (b.)	drummer
tëj	to close, to lock
tekki	1. to untie, to release 2. to explain
tëll	a piece (of fish)
tembar (b.)	stamp, postage
tene (b.)	panther, leopard
tëngééj	Rufisque, town in Senegal
ténjj	to mourn
ténjj (b.)	mourning
teral	to honor
teral	to lay down, to put to bed
terangë (j.)	respect, hospitality
tere	to prohibit, to forbid
tëx (st.)	to be deaf

t[illegible]v	to do deliberately
tey	today
tëyé	to hold, to restrain
tibb	1. while eating with your hand, the act of taking a handful 2. more generally, to take a handful
tigadege (g.)	peanut butter
tiim	to dominate, to look down on, to hang over
tiit (st.)	to be frightened, to be startled, to be alarmed
tilim (st.)	to be dirty
till (g.)(b.)	jackal
timis (g.)	around 6:00 p.m., also sunset, dusk
tisbaar (j.)	around 2:00 p.m.
tissóóli	to sneeze
togg	to cook
togg (g.)	dish
toggkat (b.)	cook
toggëntu	to play cook
toj	to crush, to break, to shatter
tolloo	to have the same size as someone, to be the same size
tollu	to reach, to come up to (measure)
tomaate (b.)	tomato
tontu (b.)	answer
tontu	to answer, to respond, to reply
toog	to sit, to stay
tool (b.)(y.)	field, garden
tooñ	to offend, to wrong
tóór-tóór	sprout
tooy (st.)	to be humid, to be moist, to be wet
tooyaay (b.)	humidity
topp	to follow
toppandoo	to imitate
toppëtoo	to take care of
torop	very, a lot, too much
torotuwaar (b.)	sidewalk
tóx	to smoke
tubaab (b.)	caucasion, white person, European

tubaarkàll!	thanks be to God! fortunately (Arabic Expression)
tubëy (j.)(b.)	trousers, pants
tudd (st.)	to be named
tufli	to spit
tuflit (b.)	spit
tugël	France
tukki	to travel, to take a trip
tukulóór (b.)	Tukulor, Toucouleur (a Senegalese ethnic group living in the river region)
tund (w.)(b.)	hill, ridge
tuñ (w.)	lip
tur (w.)	first name, given name
turëndóó (b.)	the one the baby is named after
turki (b.)	shirt
tusuñé (b.)	cook
tusuur	all the time
tuur (w.)	spirit
tuuru (st.)	to be spilled
tuuti	small, little
tux	to smoke

- U -

-u	of (possessive particle)
-u-	negative particle
ub	to close
ubbi	to open
uue, wuude(b.)	shoemaker, cobbler
-ul	negative suffix
um	1. to bring bad luck 2. (koor) to start the month of fast
upp	to fan
uppóó	to fan oneself with
uppu	to fan oneself
uppukaay (b.)	a fan
urlé	to hem
uuf	to put on one's lap
uul	local wild fruit

- W -

waa (j.)	the people of, inhabitant, resident
waa Ndakaaru	resident of Dakar
waa dëkk bë	people of the village, citizens
waa kër gë	household
waajur (w.)	relatives
waalo	Oualo, region of Senegal
waalo-waalo	native of Oualo
waañ (w.)	kitchen
waaru (st)	to be surprised, to be amazed
waas	to scale (a fish)
waaw!	yes!
waawaaw, waawaw	yes indeed, certainly
waaxu	to walk fast
waay!	emphasis marker, now, then, so
waay (s.)(j.)	pal, buddy, someone, guy, friend
waay	but
wàcc	to abandon, to throw
wacc	to descend, to come down, to get off work
wàcce	to descend somebody/something
waccu	to vomit
waks (b.)	printed fabric
wal	to pound a grain until it becomes flour
walbati	to turn
wali	to pound grain
wàll (w.) / wall (st.)	share, part / to contaminate
walla	or, as well as
wan	to show
wàñag (w.)	toilet, urinal
wani	to reduce, to lower, to diminish
waññi	to count
wann	to swallow
wànnent	conjunctivitis
wante	but
war (st.)	to be obliged, to have to, to must, to ought to

warax	to swallow without chewing
warga (w.)	Chinese gunpowder tea
warŋgar (w.)	obligation
wasin, wësin, wosin	to give birth, to deliver
wat	to shave
watkat (b.)	barber
watoo	to shave oneself with
watiir (b.)	a horse drawn carriage
watu	to shave oneself
wax	to speak, to say
way (w.)	speech, song
wax ag	to talk to
wax ci	to talk about
waxaale	to bargain
waxaale (b.)	bargaining
waxaat	to repeat
waxal	to talk with
waxambaane	young man
waxtaan (w.)	conversation
waxtaan	to converse, to chat
waxtu (w.)	hour, time
waxtu	to talk to oneself
we (g.)	fingernail
wee	that one
wecci	to make change
weccit (w.)	change
ween (w.)	breast, bosom
weer (w.)	month, moon
weesoo	to pass, su loolu weesoo, after that happens
weesu	to go beyond
wēēt	to be lonely
weex (st.)	to be white
weex (b.)	white
wëlbēti	to turn over
wëlis	to whistle
wëlluur (b.)	velvet
welo (b.)	bike

weñ (g.)	iron
weń (w.)	fly
wér (st.)	to be cured, to heal, to be well, to get well
wër	to circle
wér (g.)	health
werante	to argue
wérëdi	to be in poor health
wérgi yaram	healthy body
wëri	to go around
wërsèg (w.)	luck, chance
wert	to be green
wert (b.)	green
weseŋ (st.)	to be dry (food only)
wësin, wasin, wósin	to give birth to, to deliver
wósin, wasin, wësin	to deliver, to give birth to
wet (g.)	side, side of body, surroundings
wet-u	next to, near to
wëtéén (w.)	cotton)
wex (st.)	to be salty, to be bitter
wëy	yes
wilaas (b.)	village
wisit (w.)	medical appointment/visit
woddu	to wrap a sarong around one's waiste
wokk	to scratch
wokkatu	to scratch oneself
wol	to pound grain
wolof (b.)	Wolof
won	to show
wone	to show
woo	to call
wóóm, óóm (w.)	knee
-woon, oon	(remote, past market)
wõñi	to count
wóór (st.)	to be sure, to be certain

woor	to fast
wor	to betray
wote	to vote
woto, oto (b.)	car
wottu	to shun
wocç	to leave alone
wow	to be dry
woy	to sing
woy (w.)	song
woyaase	to travel, to voyable
woyof (st.)	to be sheer, to be thin, to be light
-wu	(negative suffix)
wujj (w.)	co-wife
wuude, uude (w,)(b.)	cobbler, shoemaker
wallu	to assist
wulli	to tan, to work leather
wullikat (b.)	tanner
wurus (w.)	gold
wut	to look for, to search for
wuti	to go look for
wuute (st.)	to be different
wuyyu	to answer (a call)

- X -

xaaju-guddi	in the middle of the night
xaal (w.)	melon, watermelon
xaalis (b.)	money
xaar	to wait
xaat	(interjection), already?
xajele	to be divided by, to divide
xaftaan (b.), mbubb (m.)	robe
xaj (b.)	dog
xalaat	to think, to ponder, to meditate
xalaat (j.)	thought
xalam (b.)	local guitar
xale (b.)(y.)	child
xam (st.)	to know
xam-xam (b.)	knowledge
xamal	to make known
xamante	to know one another
xame	to know
xàmmee	to know something, someone or to recognize
xanaa	(interrogative particle) 1. isn't that it....? 2. obviously, thus
xàndoor	to snore
xànjar (g.)(b.)	change, coins
xar (m.)	mutton meat, sheep
xarit (b.)	friend
xat (st.)	to be tight
xa'u (st.)	to know not
xaw	to almost, to nearly, to kind of
xeej (b.)	lance, spear
xeedy (b.)(g.)	spear
xeer (b.)	rock
xeereer	to be a little light
xees	to be of lighter skin, complexion
xeet (w.)(b.)	race, ethnic group

xeex	to fight
xeex (b.)	fight
xel (m.)	memory, mind, intelligence (am xel = to be smart)
xelli	to pour slowly
xëm	to faint
xëm (st.)	to be burnt
xërëm (b.)	idol, fetiche
xew (st.)	to be up-to-date, to be in vogue
xew (w.)	celebration, happening
xewwi (st.)	to be old fashioned
xëy	to go to work in the morning
xiibon	to be malnourished, to become sick often
xiif (st.)	to be hungry
xiin	to be cloudy, to get cloudy
xippi	to open one's eyes
xob (w.)	leaf
xol (b.)	heart
xolli	to peel, to shell
xollit (w.)	shell, hull
xonjom (b.)	like a gri-gri
xonq (st.)	to be red
xonq (b.)	red
xonq-nopp	"red ears" a white man, ruddy complexioned individual
xool	to look at
xóóñ (b.)	cooked hard rice (from the bottom of the cooking pot)
xorom (b.)	salt
xosi (b.)	cut, scratch
xotti	to tear, to have a cloth made
xulóó	to fight, to quarrel
xulóó (b.)	quarrel, fight
xuluñé (b.), jaxatu (j.)	local vegetable, green tomato shaped, bitter tasting
xumb (st.)	to be greedy
xuréét, njambutaan	whopping cough
xurfaan, soj	to have a cold
xurfaan (s.)	cold
xuuge (b.)	hunchback

- Y -

-y	(short form of incompletive di)
ya, yaa	2nd person singular subject dependent pronoun
yaakaar (st.)	to believe, to think, to hope
yaakaar (g.)	belief, hope
yaakaarnaa-ne	I believe that...
yaasa (b.)	barbequed chicken cooked in lemon/onion sauce, served over rice
yaatu (st.)	to be wide, to be spacious
yaay (j.), ndey (j.)	mother
yàbbi	to take out of the mouth
yakk (st.)	to take a long time, to be a long time
yàkk	to remove from the cooking pot and place in a bowl, to decant, to empty
yàkkamti (st.)	to be in a hurry
yàlla (j.)	God
yam, yem	to be average, to have the same size, to be ready
yan?	which one? what (plural?)
-yàngi	you
yàpp (w.)(y.)	meat
yàpp-u mbaam (w.)	pork
yàpp-u nag (w.)	beef
yàpp-u xar	mutton
yàq	to destroy
yar	to raise, to breed
yar (b.)	ship
yaram (w.)(b.)	body
yatt	to prune, to cut, to clip
ye, yi	the (plural)
yee	to wake up
yééféér (b.)	non muslim, pagan
yéég	to walk up, to climb aboard
yeel (y.)	shin
yéén	2nd person plural subject dependent pronoun
yéén (y.)	eyebrows
yéén-ëngi	you (plural) are here
yéés	to be worse

yéét (w.)	1. a conch 2. treated conch, shellfish
yeewu	to wake up, to awaken
yëf (y.)	things
yëg	to be informed of, to be current
yegg	to arrive
yëglé	to announce
yëkk (b.)	ox
yëketi	to raise, to lift
yem, yam (st.)	to be average, to have the same size, to be ready, to be just the right size
yemale	to equate
yëmbëx (st.)	to be loose
yenddu	to spend the day
yendoo	to spend the day with
yeneen	others
yeenekat (b.)	town-crier
yëngël	to shake, to beat
yëngu	to be nimble
yenn	certain ones
yenu	to place on one's head to carry on the head
yëpp	all, every
yéré (b.)	clothes
yëy	to chew
yëy guro	to chew cola nuts
yi	the (proximate, plural
yii	these very ones
yilif	to order, to command
yobbaale	to take along
yobbu	to take, to carry away, to carry
yokk	to raise, to add
yokku	to increase
yomb (st.)	to be easy, to be priced reasonably
yomb (b.)	vegetable like a cumcumber
yonnent (b.)	messanger, prophet

yónnéé	to send something, someone
yónni	to send
yoo (w.)	mosquito
yoon (w.)	way, road, path, time
yoor-yoor	around 10 a.m.
yooy	to be thin, to lose weight
yooyu	those
yor	to hold in one's hand
yore	to hold
yos	possessions
yow	2nd person singular independent subject pronoun
yu	those which
yumpaañ (b.)	uncle's wife

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